THE Pilgrim's Progress FROM THIS WORLD TO That which is to come

Delivered under the Similitude of a

DREAM

Wherein is Discovered,
The Manner of his setting out, His Dangerous JOURNEY.
AND
Safe Arrival at the Desired Countrey.

By JOHN BUNYAN.

The Fifth Edition, with Additions.

I have used Similitudes, *Hosea*, 12, 10.

Licensed and Entered according to Order.

LONDON.
Printed for *Nath. Ponder*, at the Peacock in the *Poultrey* near the Church, 1682.

6.58.a.18.

This edition is unknown to Offor, and others.
It is either a Counterfeit issue of ed. 5;
or one struck off on a smaller paper
and type for circulation among the
poorer classes.

One Woodcut at p. 41 - probably
the only one left of a series - corresponds
with the 6th in the 13th ed. of 1693
but it is here without the verses at foot:
"Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
NO, no, in headstrong manner they set out,
And headlong will they fall at last no doubt."

The *Authors* Apology for His *Book*.

When at the first I took my Pen in hand,
Thus for to write: I did not understand
That I at all should make a little Book,
In such a Mode: Nay, I had undertook
To make another: which when almost done;
Before I was aware I this begun.
And this it was: I writting of the Way
And race of Saints in this our Gospel day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory;
In more then Twenty things, which I set down:
This done, I Twenty more had in my Crown,
And they again began to multiply.
Like sparks that from the coals of Fire do fly:
Nay then though I if that you breed so fast,
I'll put you by your selves, lest you at last,
should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink.
In such a mode, I only thought to make
I knew not what; Nor did I undertake
Thereby to please my neighbour: no not I;
I did it mine own self to gratifie.
Neither did I but vacant seasons spend
In this my Scribble, Nor did I intend
But to divert my self in doing this,
From worser thoughts, which make me do amiss;
Thus I set Pen to Paper with delight.
And quickly had my thoughts in black and white;
For having now my Method by the end;
Still as I pull'd, it came: and so I pen'd

I t down, until it came at last to be
For length and breadth the bigness which you see.
Well when I had thus put my ends together.
I shew'd them others, that I might see whether
They would condemn them or them justifie:
And some said, let them live; some let them die:
Some said John, *Print it; others said not so:*
Some said it might do good; others said, no.
Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought since you are thus divided,
I Print it will, and so the Case decided.
For, though I: some I see would have it done,
Though others in that Channel do not run.
To prove then who advised for the best,
Thus I thought, if now I did deny
Those that would have it, thus to gratifie;
I did not know, but hinder them I might,
Of that which would to them be great delight.
For those which were not for its coming forth:
I said to them; offend you I am loath:
Yet since your Brethren pleased with it be
Forbear to judge, till you do further see.
If that thou wilt not read, let it alone;
Some love the Meat, some love to pick the Bone:
Yea, that I might them better palliate,
I did too with them thus expostulate.
May I not write in such a style as this?
In such a Method too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none:
Yea, dark or bright, if they their silver drops,
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either:

But treasures up the Fruit, they yield together:
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, when hungry: But if she be full,
She spues out both, and makes their blessing null.
You see the ways the Fisher men doth take
To catch the Fish: what Engins doth he make?
Behold! how he engageth all his wits;
Also his snares, lines, angels, hooks and nets:
Yet Fish their be, that neither Hook, nor Line,
Nor Snare nor Net, nor Engine can make thine:
They must be grop'd for, and be tickled too:
Or they will not be catcht what e're you do.
How doth the Fowler seek to catch his game
By divers means, all which one cannot name?
His gun, his nets, his lime twiggs, light and bell:
He creeps, he goes, he stands: yea who can tell
Of all his Postures? yet there's none of these
Will make him Master of what Fowle he please,
Yea, he must Pipe and whistle to catch this,
Yet if he does so, that Bird he will miss.
If that a Pearl may in a Toads head dwell,
And may be found two in an Oister-shell;
If things that promise nothing, do contain
What better is than Gold? Who will disdain,
That have an inkling of it, their to look,
That they may find it: Now my little Book,
(Tho void of all these paintings that may make
It with, this, or the other man to take.)
It not without those things that do excell,
What do in brave but empty Notions dwell.
Well, yet I am not fully satisfy'd,
That this your book will stand, when soundly try'd.
Why, what's the matter? It is dark. What tho?

But it is feigned: *What of that I tro?*
Some men by feigned words as darke as mine.
Make truth to ſparkle, and its Rayes to ſhine.
But they want ſolidneſs: *ſpeak man thy mind:*
They drowned the weak; Metaphors make us blind
Solidity, indeed, becomes the Pen
Of him that writteth things Divine to Men:
But muſt I needs want ſolidneſs, becauſe
By Metaphors I ſpeak; was not Gods Laws,
His Goſpel laws in olden time held forth
By Types Shadows and Metaphors? Yet loth
Will any ſober man be to find fault
With them, leſt he be found to aſſault
The higheſt Wiſdom: No, *he rather ſtoops,*
And ſeeks to find out what by Pins and Loops,
By Calves and Sheep, by Heifers, and by Rams,
By Birds and Herbs, and by the blood of Lambs,
God ſpeaketh to him: and happy is he
That finds the Light, and Grace that in them be
Be not too forward therefore to conclude,
That I want ſolidneſs: that I am rude:
All things ſolid in ſhew, not ſolid be:
All things in parables deſpiſe not we,
Leſt things moſt hurtful, lightly we receive;
And things that good are, of our Souls bereave,
My darke and cloudy words, do but hold,
The truth, as Cabinets incloſe the Gold.
The Prophets uſed much by Metaphors
To ſet forth truth; Yea, who conſiders
Chriſt, his Apoſtles too, ſhall plainly ſee,
That truths, to this day, in ſuch Mantles be,
Am I afraid to ſay that Holy Writ,
Which for its Style, and Phraſe, puts down all wit,
Is every where ſo full of all theſe things,

(*Dark Figures, Allegories,*) *yet there ſprings*
From that ſame Book, that luſter, and thoſe rayes
Of light, that turns our darkeſt nights to days.
Come, let my Carper, to his Life now look.
And find their darker Lines, than in my Book
He findeth any: Yea, and let him know,
That in his beſt things, there are worſe lines too.
May we but ſtand before Impartial Men,
To his poor One, I dare adventure ten.
They will take my meaning in theſe lines,
Far better than his lies in ſilver Shrines.
Come, truth, altho in Swadling clouts, I find
Informs the Judgement, rectifies the mind;
Pleaſes the Underſtanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imaginations pleaſe;
Likewiſe, it tends our Troubles to appeaſe.
Sound words I know Timothy *is to uſe:*
And old Wives Fables he is to refuſe.
But yet grave Paul *him no where did forbid*
The uſe of Parables; in which lay hid
That Gold, thoſe pearls, and precious ſtones that were
Worth digging for, and that with greateſt care.
Let me adde one word more, O Man of God,
Art thou offended? Doſt thou wiſh I had
Put forth my matter in another dreſs;
Or that I had in things been more expreſs?
Three things let me propound, then I ſubmit
To thoſe that are my betters, (as is fit)
1. *I find not that I am deny'd the uſe*
Of this my Method, ſo I no abuſe
Put on the Words Things, Readers; or be rude
In handling Figure or ſimilitude,
In application: But, all that I may,

Seek

Seek the advance of truth, this or that way:
Deny'd did I say? Nay, I have leave,
(Example too and that from them that have
God better pleased by their words or Ways,
Than any Man that breatheth now adays,)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are.

2. I find that Men (as high as tree) will write
Dialogue wise, yet no man doth them slight
For writting so: Indeed if they abuse
Truth curst be they, and the craft they use
To that intent; but yet let truth be free
To make her Sallyes upon Thee, and Me,
Which way it pleases God: For who know, how
Better then he that taught us first to Plow,
To guide our mind and pens for his design?
And he makes base things, usher in Divine.

3. I find that Holy Writ in many places
Hath semblance with this method where the cases
Do call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths Golden Beams; Nay, by this method may
Make it cast forth its Rays as light as day.

And now, before I do put up my Pen,
I'le shew the profit of my Book and then
Commit both thee and it unto that hand
That pulls the strong down, and makes weak ones stand.

This Book it chalketh out before thine eyes,
The man that seeks the Everlasting Prize:
It shews you whence it comes, whither he goes,
What he leaves undone: Also what he does:
It also shews you how he runs, and runs,
Till he unto the Gate of Glory comes.

It shews too, who sets out for Life amain,

As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their labour, and like fools do die.

This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy-Land,
If thou wilt its Directions understand:
Yea, it will make the slothful, active be;
The blind also, delightful things to see.
Art thou for something rare, and profitable?
Wouldest thou see a truth within a Fable?
Art thou forgetful? Wouldest thou remember
From New-years day to the last of December?
Then read my Fancies, they will stik like Burs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect.
As may the minds of listless men affect;
It seems a Novelty, and yet contains
Nothing but sound, and honest Gospel-strains.
Wouldst thou devert thy self from Melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, and their Explanation,
Or else be drowned in thy Contemplation?
Dost thou love pitking-meat? or wouldest thou see
A Man in the Clouds, and hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldest thou lose thy self, and catch no harm?
And find thy self again without a charm?
Wouldest thou read thy self, and read thou knowst not what
And yet know whether thou art best, or not,
By reading the same Lines? O then come hither;
And lay my Book, thy Head and Heart together.

JOHN BUNYAN

THE

THE

Pilgrims Progress:

In the Similitude of A,

DREAM.

AS I Walked through the Wilderness of this World, I lighted on a certain place where was a a Denn: And I laid me down in that place to sleep: And as I slept I dreamed a Dream. I dreamed, and behold, I *saw a man cloathed with Rags, standing in a certain place, with his face from his own house, a Book in his hand, and a great burden upon his Back.* I looked, and saw him open the Book, and read therein, and as he read, he wept and and trembled: and not being able longer to contain, he brake out with a lamentable cry, saying, c *What shal I do?*

a *The Goal.*
b Isa. 64. 6. Luk. 14 33 Psal. 38. 4. Heb. 2. 2. Act. 16 31. *His out cry.*
c Act. 2. 37.

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them; *O my dear Wife* saith he, *and you the Children of my bowels, I your dear friend am in my self undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow both my self, with thee, my Wife, and you my sweet babes, shall miserably come to ruine; except*

d He knows no way of escape as yet.

cept (the which d yet I see not) some way of escape can be found, whereby we may be delivered. At this, his Relations they were sore amazed; not for that they believed that what he said to them was true, but because they thought, that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed, but the night was as trouble some to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did: and he told them worse and worse. He also set to talking to them again, but they began to be hardned.

e Carnal Physick for a sick Soul

They also though to drive away his distemper by harsh surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them, and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?* Acts 16. 30 31.

I saw also that he looked *this* way, and *that* way, as if he would run, yet he stood still, because, (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand that I am condemned to die, and

and *f* after that, to come to judgement; and I find that I am not *g* willing to do the first, nor *h* able to do the second. Then said *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered because I fear that this burden that is upon my back will sink me lower then the Grave; and I shall fall into *i* *Isa.* 30. 33. And Sir if I be not fit to go to Prison, I am not fit to go to judgement, and from thence to Execution, and the thoughts of these things make me cry. Then saith *Evangelist*, if this be thy condition, why standest thou still? He answered because I know not whither to go. Then he gave him a *k* *Parchment Roll* and there was written within, *I fly from the wrath to come.* *l* Mat. 3. 7.

f Heb. 9. 27.
g Job 26. 21, 22.
h Ezek. 22. 14.
i Tophet.
k Conviction of the necessity of flying.

The Man therefore read it, and looking upon *Evangelist* very carefully; said whither must I fly? Then said *Evangelist* pointing with his finger over a very wide field Do you see yonder *Wicket gate*? *Mat.* 7. 13. The Man said No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, *n* so shalt thou see the Gate; at which when thou knockest, it shal be told the what thou shalt do. * *him cannot be found without the world.*

Psal. 119. 105.
2 *Pet* 1. 19.
n Christ & the way to

So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his wife and Children perceiving it began to cry after him to return: *o* But the Man put his fingers in his ears: and ran on crying, *Life, Life, Eternal Life.* So he looked not be-

o Luk. 14. 16.

hind

hind him, But *fled towards the middle of the Plain.* Gen. 19. 17.

The Neighbors also came out to *q* see him run, and as he ran, some mocked, others threatned, and some cried after him to return: And among those that did so, there were two that were resolved to fetch him back by force. *r* The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; but how ever they were resolved to persue him; which they did, and in a little time they overtook him. Then said the Man, Nighbors, *Wherefore are ye come?* They said, to perswade you to go back with us; but he said, that can by no means be: You dwell, (said he,) in the City of *Destruction*, (the place also where I was born) I see it to be so; and dying there sooner or later, you will sink lower then the Grave, into a place that burns with fire and Brimstone, be content good Neighbors, and go along with me.

q They that fly from the wrath to come are a Gazing stock to the world. Jer. 20. 10.

r Obstinat. & Pliable *follow him.*

(Obstin. *What said Obstinate, and leave our Friends, and our Comforts behind us!*

t Chr. Yes, said *Christian*, (for that was his name) because, that *all which you shall forsake, is* not *u* worthy to be compared with *a little* of that, that I am seeking to enjoy; and if you will go along with me; *and hold it*, you shall fare as I my self; for there where I go, is *x* enough, and to spare; Com away and prove my words. *x Luk* 15. 17.

u 2 Cor. 4. 18.

Obst. *What are the things you seek since you leave all the world to find them?*

y 1 Pet 1. 4.

Chr. I seek an *y Inheritance, incorruptible undefiled, and that fadeth not away;* and

and it is laid up in Heaven, *z* and safe there, to be bestowed at the time appointed, on them that diligently seek it. Read it so if you will, in my Book. *u* Heb. 11. 16

Obst. *Tush, said* Obstinate, *away with your Book; will you go back with us or no?*

Chr. No not I, saith the other, because I have laid my hand to the *a* Plow. *a* Luk 9. 62.

Obst. *Come then, Neighbor* Pliable, *let us turn again, and go home without him; there is a Company of these Craz'd headed Coxcombs, that when they take a fancy by the end are wiser in their own eyes then seven men that can render a reason.*

Pli. Then said *Pliable*, don't revile; if what the good *Christian* says, is true, the things he looks after are better then ours: my heart inclines to go with my Neighbor.

Obst. *What! more fools still? Be ruled by me, and go back, who knows whither such a brain sick fellow will lead you? go back, go back, and be wise.*

Chr. Nay, but do thou *b* come with thy Neighbor *Pliable*, there are such things to be had which I spake of, and many more glories besides; if you believe not me, read here in this Book; and for the truth of what is expresst therein, behold all is confirmed by the *c* Blood of him that made it. 20. 21.

b Christian & Obstinate *pull for* Pliable's *Soul.*

c Heb. 9. 17. 18. 19.

Pli. *d Well Neighbour*, Obstinate (*saith* Pliable) I begin to come to a point, I *intend to go along with this good man and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

d Pliable *contented to go with* Christian.

Chr. I am directed by a man whose name is *Evangelist*,

Evangelist, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. Come then good Neighbour let us be going, then they went both together.

Obst. And I will go back to my place said *Obstinate*: e I will be no Companion of such mis-led fantastical Fellows. e Obstinate *goes railling back.*

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went f talking over the Plain; and thus they began their discourse.

f *Talk between Christian and Pliable.*

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come Neighbour Christian, *since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.*

Chr. I can better conceive of them with my mind, then speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. *And do you think that the words of your Book, are certainly true?*

Chr. Yes verily, for it was made by him that g cannot lie. g Tit. 1. 2.

Pli. Well said; what things are they?

Chr. There is an h endless Kingdom to be inhabited and everlasting life to be given us; that we may inhabit that Kingdom for ever. h Isa. 45. 17. Jo. 10. 27. 28. 29.

Pli. Well said, and what else?

Chr. There are Crowns of Glory to be given us; and Garments that will make us shine like the Sun in the

the Firmament of Heaven. *i* 2 Tim. 4. 8. Rev. 23. 4. Matth. 13.

Pli. *This is very pleasant, and what else?*

Chr. There shall be no more crying, *k* nor sorrow; for he that is owner of the place, will wipe all tears from our eyes. *k Isa* 15. 8. *Rev.* 7. 16. 17. *Cha.* 21. 4.

Pli, *And what Company shall we have there?*

Chr. There we shall be with *Seraphims l* and *Cherubins*, Creatures that will dazle your eyes, to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever: In a word, there, there we shall see the *m* Elders with their Golden Crowns: There we shal see the Holy *n* Virgins with their Golden Harps. There we shall see *o* Men that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in tha Seas; for the love that they bear to the Lord of the place; all well, and cloathed with *p* immortality, as with a Garment. *Isa.* 6, 2. 1 Thess 4. 16. 17. *Rev.* 7. 57. *l Rev.* 4. 4 *n Ch.* 14. 12. 3. 4. 5. *o John* 12. 25. *p* 2 *Cor.* 5. 2. 3. 5.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be sharers hereof?*

Chr. The Lord, the Governor of the Countrey, hath recorded *that q* in this Book: the substance of which is, if we truly willing to have it he will bestow it upon us freely. *q Isa* 55. 12. *John* 7. 37. *ch* 6. 37. *Rev* 22. 6. *chap* 22. 17.

Pli. *Well my good Companion, glad am I to hear of these things come one let us mend our pace.*

Chr. I cannot go so fast as I would, by reason of this burden that is on my back. Now

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously debaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

The Slough of Dispond.

Pli. Then said Pliable, *Ah, Neighbour* Christian, *where are ye now?*

Chr. Truly said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended, and angerly, said to his fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, What may we expect betwixt this and our journeys end? May I get out again with my life, you shall posses the brave country alone for me:* And with that he gave a desperate struggle or two, and got out of the Mire on the side of the Slough which was next to his own house: So away he went, and Christian saw him no more.

If it is notenough to be

Wherefore *Christian* was left to tumble in the *Slough of Dispond* alone; but still he endeavoured to struggle to that side of the *Slough*, that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose Name was *Help*, and asked him; *What he did there?* Christian *in trouble seeks still to get further from his own house.*

Chr. Sir, said *Christian*, I was bid go this way, by a man called *Evangelist*, who directed me also to yonder

Gate.

Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. *But why did not you look for u the steeps?*

u The promise

Chr. *Fear* followed me so hard, that I fled the next way, and fell in.

Help. *Then*, said he, x *Give me thy hand: so he gave him his hand*, and y he drew him out, and set him upon sound ground, and bid him go on his way. x Help *lifts him out.* y *Psal.* 40. 2.

Then I kept to him that pluckt him out, and said; Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder *Gate*, is it, that this Plat it not mended, the poor Travellers might go thither with more security? And he said unto me; this *Mire slow*, is such a place as cannot be mended, it is the descent whither the z scum and filth that attends conviction for sin doth continually run; and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his Soul many fears and doubts, and discouraging apprehensions, which all of them get together; and settle in this place: And this is the reason of the badness of this ground. z *What makes the Slough of Dispond.*

It is not the a pleasure of the King that this place should remain so bad; his Labourers also, have by the direction of his Majesties Surveyors, been for above this sixteen hundred years imployed about this parch of ground, if perhaps it might have been mended: Yea, and to my knowledge; said he, Here hath been swallowed up, at least, twinty thousand Cart-loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the Kings Dominions; (and they that can tell, say, they are the best

a *Isa.* 35. 3 4.

mate-

materials to make good ground of the place, (if so be it might have been mended, but it is the *slough of Dispond still*; and so will be, when they have done what they can.

True, there are by the direction of the Law-giver, certain good and substantial *b* steps placed even through the very midst of this *Slough*, but at such time as this place doth much spue out its filth, as it both against change of Wheather, these steps are hardly seen: or if they be, men through the dizziness of their Heads, step besides; and then they are bemired to purpose: notwithstanding the steps be there: but the ground is *c* good when they are once got in at the Gate.

b *The promise of forgiveness and acceptance to life by Faith in Christ.* c 1 *Sam.* 12. 23.

Now I saw in my Dream, that by this time *d Pliable* was got home to his house again. *e* So his Neighbours came to visit him; and some of them called him *Wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did *mock* at his *Cowardliness*; saying *Surely since you began to venture, I would not have been so base to have given out for a few difficulties.* So *Pliable* sat sheaking amongst them. But at last he got more confidence, and then they all turned their tailes, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

d Pliable *goe home, and is visited by his Neighbours.* *e* *His entertainment by them at his return.*

Now as *Christian* was walking solitarily by himself, he espied one afar off, come crossing over the field *f* to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentlemans Name that met him was, Mr. *Wordly-Wiseman*, he dwelt in the Town of *Carnal-policy*, a very great Town and also hard by, from whence *Christian* came. This man then meet-

meeting with Christian, and having some inckling of him, (for Christian's setting forth from the City of *Destruction*, was much noised aboard, not only in the Town where he dwelt, but also it began to be the *Town-talk* in some other places) Mr. *Wordly-Wiseman* therefore having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like; began thus to enter into some talk with *Christian*. *f Wordly-wiseman meets with* Christian.

World. *How now good fellow, whither away after this burdened manner?*

* *Chr.* A burdened manner indeed, as ever, I think, a poor creature had. And whereas you ask me, *whither away*, I tell you, Sir, I am going to yonder *Wicket-gate* before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden. * *Talk betwixt* Mr. *wordly-wiseman and* Christian.

Wor. *Hast thou a Wife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly methinks, I am *as g if I had none. g* 1 Cor. 7. 20.

Wor. *Wilt thou hearken to me, if I give thee Counsel?*

Chr. If it be good, I will: for I stand in need of good Counsel.

World. h I would advise thee then, that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then. *h Wordly-wisemans counsel to* Christian.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any man in our Countrey that can take it off my shoulders; therefore am I going this way, as I told you, that

that I may be red of my burden.

Worl. *Who bid you go this way to be red of thy burden?*

Chr. A man that appeared to me to be a very great and honourable person, his Name as I remember, is *Evangelist.*

World. *i* I beshrow him for his Counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his Counsel; Thou hast met with some thing (as I perceive) already: for I see the dirt of the *slough of Dispond* is upon thee, but that *slough* is the beginning of sorrows that do attend those that go on in that way: hear me, I am older than thou! thou art like to meet him in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness; and in a word, death, and what not? These things are certainly true, having been confirmed by many Testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger? *i* Mr. *Worldly wiseman condemned Evangelists counsel.*

Chr. Why Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: *k* nay methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden. *k* *The frame of the heart of young Christian.*

Worl. *How camest thou by the burden at first?*

Chr. *By reading this Book in my hand.*

Wor. *l* I thought so; and it is happened unto thee. *l* *Worldly wiseman does not like that Men should be serious in reading the Bible.*

is to other weak men, who meddling with things too high for them, do ſuddenly fall unto thy diſtractions; which diſtraction do not only unman men, (as thine I perceive has done thee) but they run them upon deſperate ventures to obtain they know not what.

Chr. *I know what I would obtain: it is eaſe for my heavy burden.*

Worl. But why wilt thou ſeek for eaſe this way, ſeeing ſo many dangers attend it, eſpecially, ſince (had'ſt thou but patience to hear me) I could direct thee to the obtaining of what thou deſireſt without the dangers that thou in this way wilt run thy ſelf into: yea, and the remedy is at hand. Beſides, I will add, that inſtead of thoſe dangers, thou ſhalt meet with much ſafety, friendſhip and content.

Chr, *Sir, pray open this ſecret to me.*

Worl. [m] Why, in yonder Village, (the Village is named *Mortality*) there dwells a Gentleman, whoſe Name is *Legality*, a very judicious man (and a man of a very good name) that has ſkill to help men off with ſuch burdens as thine are from their ſhoulders: yea, to my knowledge; he hath done a great deal of good this way: Ai, and beſides, he hath skill to cure thoſe that are ſomewhat craz'd in their wits with their burdens. To him, as I ſaid, thou mayeſt go, and be helped preſently. His houſe is not quite a mile from this place; and if he ſhould not be at home himſelf, he hath a pretty young man to his Son, whoſe name is *Civilitie*, that can do it (to ſpeak on) as well as the old Gentleman himſelf: There, I ſay, thou mayeſt be eaſed of thy burden, and if thou art not minded to go back to thy former habitation.

[m] Whether Mr. *worldlie* preſers *Mortalitie* before the *ſtraight Gate.*

as indeed I would not wish thee, thou mayest send for thy wife and Children to thee to this Village, where there are houses now standing empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

n Now was *Christian* somewhat at a stand, but presently he concluding; if this be true which this Gentlemen hath said, my wisest course is to take his advise, and with that he thus further spoke. n *Christian snared by Mr. world-wisemans word.*

Chr. *Sir, which is my way to this honest mans house?*

Worl. Do you see yonder o high hill? o *Mount Senai.*

Chr. *Yes, very well.*

wor. By that *Hill* you must go; and the first house you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the *Hill* it seemed so high, and also, that side of it that was next the way side; did hang so much over, that Christian was p afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still and wotted not what to do. Also his burden, *now*, seemed heavier to him, than while he was in his way. There came also q flashes of fire out of the hill, that made r *Christian* afraid that he should be burned here: therefore he did sweat, and did quake for ſ fear. And now he began to be sorry that he had taken Mr. *worldlie-wisemans* Counsel; and with that he saw t *Evange-*

r Christian *afraid that Mount Senai would fall on his Head.* q *Exod.* 19. 18. r *verſ.* 16. ſ *Heb.* 12. 11.

list

ſt coming to meet him; at the ſight alſo of whom he egan to bluſh for ſhame. So *Evangeliſt* drew nearer nd nearer, and coming up to him. He looked upon im with a ſevere and dreadful countenance: and thus egan to reaſon with *Chriſtian*.

§ 12. 11. *t Evangeliſt findeth Chriſtian under Mount Sinai and looketh ſeverlie upon him.*

Evan. u What doeſt thou here *Chriſtian*? ſaid he at which words Chriſtian knew not what to anſwer: wherefore, at preſent he ſtood ſpeechleſs before him. Then ſaid *Evangeliſt* farther, Art not thou the man that I found crying, without the walls of the City of *Deſtruction*? *u Evangeliſt reaſons a freſh with Chriſtian.*

Chr. Yes, dear Sir, I am the man, ſaid *Chriſtian*.

Evan. *Did not* I *direct thee the way to the little wicket-gate?*

Chr. Yes dear Sir, ſaid *Chriſtian*.

Evan. How is it then that thou art ſo quickly turned aſide, for thou art now out of the way.

Chr. I met with a Gentleman, ſo ſoon as I had got over the *Slough of Diſpond*, who perſwaded me, that I might in the *Village* before me, find a man that could take off my burden.

Evan *What was he?*

Chr. He looked like a Gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: but when I beheld this *Hill*, and how it hang over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

Evan. *What ſaid that Gentleman to you?*

Chr. Why, he asked me whither I was going, and I told him.

Evan. *And what ſaid he then?*

Chr. He asked me if I had a Family, and I told him: but ſaid I, I am ſo loden with the burden that is on my back,

back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short; not so attended with difficulties as the way Sir, that you set me: which way, said he, will direct you to a Gentlemans house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are. I stoped for fear, (as I said) of danger; but I now know not what to do.

Evan. Then (said *Evangelist*) stand stiff a little, that I may shew thee the words of God. So he stood trembling. Then said *Evangelist* x See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, y much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, z Now the just shall live by Faith: but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the counsel of the most high, and to draw back thy foot from the way of peace even almost to the hazarding of thy Perdition. x *Heb.* 12. 32.

y *Evangelist convinces Christian of his error:* z *th.* 10 38.

Then *Christian* fell down at his foot as dead, crying, Wo is me for I am undone: at the sight of which *Evangelist* caught him by the right hand, *saying all manner of sin and blasphemies shall be forgiven unto men,* Matth. 12.

be

e not faithless, but believing; *Mark* 3. Then did *Christian* a gain a little revive, and stood up trembling, as at first, before *Evangelist*.

Then *Evangelist* proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew the who it was that deluded thee, and who it was also to whom he sent thee. *a* The man that meet thee, is one *Worldly-wiseman*, and rightly is he so called; partly *b* because he favoureth only the Doctrine of this World (therefore he always goes to the Town of *Mortality* to Church) and partly *c* because he loveth that Doctrine best, for it saveth him from the Cross; & because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. *d* Now there are three things in this mans counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of Death.

a *Mr.* Wordly-wise-man *described by* Evangelist.

b 1 Joh 4. 5.

c Col 6 12.

d Evangelist *discovers the deceit of Mr.* Wordly-wise-man.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God, for the sake of the counsel of *a Wordly wiseman*. The Lord says *Strive to enter into the strait gate*, Luk. 13.24. the gate to which I send thee; *For strait is the gate that leadeth unto life, and few there be that find it.* *Mat.* 7. 18 24. From this little wicket gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee

out of the way and abhor thy self for hearkning to him.

Secondly thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures in Egypt*: *Heb.* 11.25. 26. besides the King of Glory hath told thee, *That he that will save his life, shall lose it*: *Mark* 8 34. *Joh.* 13 25. *Mat.* 10.39. and *He that comes after him and hates not his Father and Mother, and Wife, and Children, and brethren, and Sisters; yea and his own life also, he canno tbe my Disciple.* Luk. 14. 26. I say therefore, for man to labour to perswade thee, that, that shall be thy death; without which; the truth hath said, thou canst not have eternal life. this Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that persons was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, *Gal.* 4. 21. 22, 23, 24 25, 26, 27. Is the Son of the Bond-woman which now is, and is in bondage with her children, and is in a mystery this h Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever red of his burden by him, no, nor ever is like to be: ye cannot be justified by the works of the Law: for by the deeds of the Law no man living can be red of his burden: therefore *Mr. wordly wise-man* is alier, and *Mr. Legality* is a cheat and for his Son *Civility*, notwithstanding his simpering looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou ha

h The bound. Woman.

haſt heard of this ſottiſh man, but a deſign to beguile thee of thy Salvation, by turning thee from the way in which I had ſet thee. After this *Evangeliſt* called aloud to the Heavens for confirmation of what he had ſaid; and with that there came words and fire out of the Mountain under which poor Chriſtian ſtood, that made the hair of the fleſh ſtand up. The words that were thus pronounced, *As Many as are of the works of the Law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* Solomon 3. 16.

Now *Chriſtian* looked for nothing but death, and began to cry out lamentably, even curſing the time in which he meet with Mr. *Wordly wiſeman*, ſtill calling himſelf a thouſand fools for hearkning to his Counſel: he alſo was greatly aſhamed to think that this Gentlemans arguments, flowing only from the fleſh, ſhould have that prevalency with him as to cauſe him to forſake the right way. This done, he applied himſelf again to *Evangeliſt* in words and ſenſe as follows.

Chr. i Sir, what think you? is there hopes? may I now go back; and go up to the *Wicket gate*, ſhal I not be abandoned for this, & ſent back from thence aſhamed. I am ſory I have harkened to this man's counſel, but may my ſin be forgiven? *i* Chriſtian *Enquireth if he may yet be Happy.*

Evan. Then ſaid *Evangeliſt* to him Thy ſin is very great, for by it thou haſt committed two evils: thou haſt forſaken thy way that is good, to trade in forbidden paths: *k* yet will the man at the Gate receive thee, for he has *good-will* for men; only, ſaid he, take heed that thou turn not aſide again, leſt thou periſh from the way when his wrath is kindled but a little. *Pſa.* *k* Evangeliſt *comforts him*

left. Then did *Christian* address himself to go back, and *Evangelist*, after he had kist him gave him one smile and bid him God speed: so he went on with hast, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he left to follow Mr. *Wordly wiseman's* counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you. Mat.* 7. 8. He knocked therefore more than once or twice, saying,

May I now enter here? will he within,
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.

At last there came a grave person to the Gate, named *Good will*, who asked *Who was there? and whence he came, and what he would have?*

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

Good will. I am *willing* with all my heart, said he; and with that he opened the Gate.

The Gate will be opened to broken hearted sinners.

So when *Christian* was stepping in, the other gave him a pull: Then said *Christian*, what means that? The other told him, A little distance from this Gate, there is erected a strong Castle of which

which *m Belzebub* is the Captain: from thence both he, and them that are with him, shoot arrows are those that come up to this Gate; if happily they may die before they can enter in. Then, said *Christian*, *n* I rejoice & tremble. So when he was got in, the man of the Gate asked him, who directed him thither?

m Satan envies those that enter the straight Gate

n Christian Entered *the Gate with joy and trembling.*

Chr. o Evangelist bid me come hither and knock, (as I did:) And he said, that you, Sir, would tell me what I must do:

o Talk between good-will *and* Christian.

Good-will. *An open door is set before thee, and no man can shut it.*

Chr. Now I begin to reap the benefits of my hazards.

Good-will, *But how is it that you came alone?*

Chr. Because none of my Neighbors saw their danger as I saw mine.

Good-will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children saw me at the first and called after me to turn again: Also some of my Neighbours stood crying, & calling after me to return; but I put my Fingers in my Ears, & so came on my way.

Good-will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable*? But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good-will. *But why did he not come through?*

Chr. We indeed came both together until we came at the *Slough of Dispond*, into the which, we also suddenly fell. And then was my Nighbor *Pliable* discouraged, and would not adventure further. p Wherefore

getting out again, on *that ſide* next to his own houſe; he told me, I ſhould poſſeſs the brave Country alone for him: So he went his way, and I came *mine*. He after *Obſtinate*, and I to this Gate.

¶ *A man may have company when he ſets out for Heaven and yet go thither alone.*

Good-will. *Then ſaid* Good-will *Alas poor man, is the Celeſtial Glory of ſo ſmall eſteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?*

Chr. Truly, ſaid *Chriſtian*, I have ſaid the truth of *Pliable*, and if I ſhould alſo ſay all the truth of my ſelf, it will appear there is q no betterment 'twixt him and my ſelf. 'Tis true, he went back to his own houſe, but I alſo turned aſide to go in the way of death, being perſwaded thereto by the carnal agreement of one, Mr. *Wordly-wiſeman*.

q Chriſtian *accuſeth himſelf, before the man at the Gate.*

Good-will. *Oh, did he light upon you! what he would have had you ſought for eaſe at the hands of* Mr. *Legality: they are both of them a very cheat: but did you take his counſel?*

Chr. Yes, as far as I durſt; I went to find out Mr. *Legality*, until I thought that the Mountain that ſtands by his houſe, would have fallen upon my head; wherefore there I was forced to ſtop.

Good-will. *That Mountain has been the death of many, and will be the death of many more: 'tis well you eſcaped being by it daſht in pieces.*

Chr. Why, truly I do not know what had become of me there, had not *Evangeliſt* happily met me again as I was muſing in the midſt of my *Dumps*: but 'twas Gods mercy that he came to me again, for elſe I had

never

never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to ſtand talking with my Lord: But Oh, what a favour is this to me; that yet I am admitted enterance here.

Good will. r We make no objections againſt any, notwithſtanding all that they have done before they come hither, ſ *they in no wiſe are caſt out*; and therefore, good *Chriſtian*, come a little way with me, and I will teach the about the way thou muſt go t Look before thee; doſt thou ſee this narrow way? *That* is the way thou muſt go. It was caſt up by the Patriarchs, Prophets, Chriſt, and his Apoſtles, and it *is* as ſtraight as a *Rule* can make it: This is the way thou muſt go.

r Chriſtian *is comforted again.* ſ Joh. 6. 37. t Chriſtian *directed yet on his way.*

Chr. But ſaid *Chriſtian*, is there no turnings nor windings, by which a Stranger u may loſe the way?

u Chriſtian *afraid of loſing his way.*

Good will. Yes, there are many ways *BUTT* down upon this; and they are crooked, and wide: But *thus* thou mayeſt diſtinguiſh the right from the wrong, *The* right only being x ſtraight and narrow. x Mat. 7. 14.

Then I ſaw in my Dream, y That *Chriſtian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

y Chriſtian *weary of his Burthen.*

He told him, As to thy burden, be content to bear it, until thou comeſt to the place of z Deliverance; z *There is no deliverance from the guilt and*

ſog

burthen of sin, but by the death and blood of Christ.

for there it will fall from thy back of it self.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him; that by that he was gone some distance from the Gate, he would come at the house of the *Interpreter*, at whose Door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

a Christian *comes to the house of the Interpreter.*

Then he went on, till he came at the house of the *a Interpreter* where he *knocked* over and over: at last one came to the door, and asked *Who was there?*

Chr. Sir here is a Traveller; who was bid by an acquaintance of the Good-man of this House, to call here for my profit I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

Chr. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way; that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

b He is entertained. *c* Illumination.

Inter. Then said the *Interpreter*, *b* come in, I will shew thee that which will be profitable to thee. So he commanded his man to *c* light the candle, and bid *Christian* follow him, so he had him into a privat Room, and bid his Man open a door; the which when he had done, *d* Chri-

d Christian *sees a brave Picture.*

stian saw the Picture of a very grave person hang up against the wall, and this was the fashion of it, *It had eyes lifted up to Heaven the best of Books in his hand the Law of truth was written upon its lips, the World was behind his back: it stood as if it pleaded with Men, and a Crown of Gold did hang over its head.*

e *The fashion of the Picture.*

Chr. *Then said* Christian, *What meaneth this?*

Inter. The Man whose Picture this is, is one of a thousand, he can f beget children, Travel in birth with Children, and g Nurse them himself when they are born. And whereas thou seest * him with his eyes lifted up to Heaven, the best of Books in his hand, and the Law of Truth writ on his Lips: it is to shew thee, that his work is to know, and unfold dark things to sinners; even as also thou seest h him stand as if he pleaded with Men: And whereas thou seest the World as cast behind him, and that a Crown hangs over his head; that is, to shew thee, that slighting, and despising the things that are present, for the love that he hath to his Masters service; he is sure in the world that comes next, to have Glory for his reward; Now said the *Interpreter*, I have shewed thee this Picture first, *i* because the Man whose Picture this is, is the only Man, whom the Lord of the place whither thou art going hath authorized, to be thy Guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen: lest in thy Journey, thou meet with some that pretend to lead the right, but their way goes down to death.

f *1 Cor. 4. 15.*
g *Gal. 4. 19.*
h *The meaning of the Picture.*
i *Why he shewed him the Picture first.*

Then he took him by the hand, and led him into a very large *Parlour*; that was full of dust, because never swept; the which after he had reviwed a little while, the *Interpreter* called for a man to *sweep*: Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither Water, and sprinkle the Room; the which when she had done, it was swept, & cleansed with pleasure.

Chr. *Then said Christian, what means this?*

Int. The *Interpreter* answered: This *Parlour*, is the heart of a Man that was never sanctified by the sweet Grace of the Gospel. The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel: Now, whereas thou sawest that so soon as the first began to sweep the dust did so flie about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee, that the Law, instead of cleansing the heart (by its working)

k *Rom.* 7. 6. from sin, *k* doth revive put *l* strength
l 1 *Cor* 15, 56. into, and *m* increase it in the soul, even
m *Rom.* 5. 20. as it doth discover and forbid it, for it doth not give power to subdue.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure: This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof

n *John* 15, 3. to the heart, then I say, even as thou
Eph. 5. 16. sawest the Damsel lay the dust by
Acts 15. 9. sprinkling the Floor with Water, so is
Rom. 16. 25, 26. sin vanquished and subdued, and the

soul

soul made clean, through the faith of it; and consequently *n* fit for the King of Glory to inhabit. John. 15. 13.

I saw moreover in my Dream, *o* that the *Interpreter*, took him by the hand, and had him into a little Room, where sate two little Children, each one in his Chair. The name of the eldest was *Passion*, and the name of the other, *Patience*; *Passion* seemed to be much discontented but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: *p* But *Patience* is willing to wait.

o He shewed him Passion *&* Patience.

Passion *will have it now.*

p Patience *is for waiting.*

Then I saw that one came to *q* *Passion*, & brought him a bag of Treasure, and poured it down at his feet; the which he took up, & rejoyced therein, and withall, laughed *Patience* to scorn: But I beheld but a while, & he had *r* lavished all away, & had nothing left him but Rags.

q Passion *hath his desire.*

r And quickly lavish all away.

Chr. Then said Christian *to the* Interpreter, *s Expond this matter more fully to me.*

s The matter Expounded.

Int. So he said, These two Lads are Figures; *Passion* of the Men of *this* World: and *Patience*, of the Men of *that* which is to come: For as here thou seest, *Passion Will have all now* this year; that is to say, in *this* World: So are the Men of this World: they must have all their good things now, they cannot stay till next *Year*; that is, untill the *next* World, for their Portion of good. That

The Worldly man for a bird

Prov. 23.

Proverb, *A Bird in the hand is worth two in the Bush*, is of more Authority with them, then are all the Divine Testimonies of the World to come, But as thou saweſt; that he had quickly laviſhed all away, and had preſently left him, nothing but Rags; So will it be with all ſuch men at the end of this World.

Chr. *Then ſaid* Chriſtian; *Now I ſee that* Patience *has the beſt of* Wiſdom, *and that upon many accounts.* 1. *Becauſe he ſtays for the beſt things.* 2. *And alſo becauſe he will have the glory of his when the other had nothing but rags.*

Int. Nay, you may add another, to wit the glory of the next World will never wear out; but *theſe* are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience*, becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, because he had his beſt things laſt; for firſt muſt give place to laſt because laſt muſt have his time to come but *laſt* gives place to nothing, for there is not another to ſucceed: he therefore that hath his portion *firſt*, muſt needs have a time to ſpend it, but he that has his portion *laſt*, muſt have it laſtingly, Therefore it is ſaid of *Dives*, *In thy life time thou receiveſt thy good things; and likewiſe* Lazarus *evil things: but now he is comforted, and thou art tormented.*

u *Things that are firſt muſt give place but things that are laſt are laſting* x Luke 16. *Dives had his good thing firſt.*

Chr. *Then I perceive it is not beſt to covet things that are now, but to wait for things to come.*

Int. You ſay Truth. y *For the things that are ſeen are Temporal, but the things that are not ſeen, are Eternal:* z 2 Cor. 4. 18. But though this be ſo, yet ſince things preſent

present, & our fleshly appetite, *are such near Neighbours one to another*; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *Amity*, and that *distance* is so continued between the second. *the first things are but temporal.*

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand and led him into a place, where was a fire burning against a Wall, and one standing by it, always casting much Water upon it to quench it. Yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire, is the work of Grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out is the *Devil*: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that: So he had *him* about to the back-side of the Wall, where he saw a Man with a Vessel, of Oyle in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then said *Christian*, *What means this?* The *Interpreter* answered, this is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the Devil can do, the souls of his people prove Gracious still. And 2 *Cor.* 12. 9. in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately *Palace*, beautiful to behold; at the sights

sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain persons walking, who were cloathed all in gold, Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the door, at a Table side with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the door way, stood many Men in armor to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in amaze; at last, when every Man started back for fear of the armed men; *Christian* saw a man of a very stout countenance, come up to the Man that sate there to write; saying. ‖ *Set down my Name Sir*; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting & hacking most fiercely, so after he had a received & given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace saying,

‖ *The valiant man.*

a *Act.* 14. 27.

Come in, Come in
Eternal glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay stay, (said the

the *Interpreter*) till I have ſhewed thee a little more, and after that thou ſhalt go on thy way.

So he took him by the hand again, and led him into a very dark Room, where there ſat a Man in an iron *b* Cage.

b *Deſpair like to iron Cage.*

Now the Man, to look on, ſeemed very ſad: he ſat with his eyes looking down to the ground; his hands folded together; and he ſighed as he would break his heart. Then ſaid *Chriſtian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. *Then ſaid* Chriſtian *to the Man, what art thou?* The *Man anſwered, I am what I was not once.*

Chr. *What waſt thou once?*

Man. The *Man* ſaid, I was once a fair *c* and flouriſhing profeſſor, both in mine own eyes, and alſo in the eyes of others: I once was, as I thought, fair for the Cœleſtial City, and had then even joy at the thoughts that I ſhould get thither.

c Luke 8. 13. 18.

Chr. *Well but what art thou now?*

Man I am now a Man of *Deſpair*, and am ſhut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how cameſt thou in this condition?*

Man I left off to watch, and be ſober, I laid the reins upon the neck of my luſts; I ſinned againſt the light of the Word, and the goodneſs of God: I have grieved the Spirit and he is gone, I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me. I have ſo hardened my heart, that I *cannot* repent.

Then ſaid Chriſtian *to the* Interpreter, *But is there no hopes for ſuch a man as this? Ask him, ſaid the Interpreter.*

Chr.

Chr. Then *said* Christian, *is there no hope but you must be kept in the Iron Cage of Despair?*

Man. *No none at all.*

Chr. *Why? The Son of the Blessed is very pitiful.*

Man I have *d* Crucified him to my self afresh, I have despited *e* his Person I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite *f* to the Spirit of Grace: Therefore I have shut my self out of all the promises; and there now remains to me nothing but threatnings, dreadful threatnings, fearful threatnings of certain Judgement and fiery Indignation, which shall devour me as an Adversary.

d Heb. 6. 6.
e Luk 19.14.
f Heb. 10. 28. 29.

Chr. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyments of which, I did then promise my self much delight: but now every one of those things also bite me, and gnaw me like a burning Worm

Chr. *But canst thou not now repent and turn?*

Man God hath denied me repentance; his Word gives me no encouragement to believe; yea himself hath shut me up in this Iron Cage; nor can all the men in the World let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Int. Then said the *Interpreter*; to *Christian* Let this mans misery be remembred by thee, and be an everlasting caution to thee.

Chr. *Well said* Christian, *this is fearful God help me to watch and be sober, and to pray that I may shun the cause of this mans misery. Sir, is it not time for me to go on my way now?*

Int.

Int. Tarry till I ſhall ſhew thee one thing more, and then thou ſhalt go on thy way.

So he took *Chriſtian* by the hand again, and led him into a Chamber where there was one riſing out of Bed; and as he put on his Rayment, he ſhook and trembled. Then ſaid *Chriſtian*; why doth this man thus tremble? The *Interpreter* then bid him tell to *Chriſtian* the reaſon of his ſo doing: So he began; and ſaid, This night as I was in my ſleep, I dreamed, and behold the Heavens grew exceeding black: alſo it thundred and lightned in moſt fearful wiſe, that it put me into an Agony. So I looked up in my Dream, and ſaw the Clouds rack at an unuſal rate, upon which I heard a great ſound of a Trumpet and ſaw alſo a Man ſit upon a Cloud, attended with thouſands of Heaven: they were all in flaming fire, alſo the Heavens were on a burning flame. I heard then a voice ſaying, *Ariſe ye Dead and come to Judgement*: and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth, ſome of them were exceeding glad, and looked upward; and ſome ſought to hide themſelves under the Mountains: Then I ſaw the man that ſate upon the Could; open the Book, and bid the World draw near. Yet there was by reaſon of a fierce flame that iſſued out and came from before him a convenient diſtance betwixt him and them, as betwixt the Judge and the Priſoners at the Bar. I heard it alſo proclaimed to them that attended one the Man that ſate on the Cloud. *g Gather together the Tears, the Chaff, and ſtubble,*

1 Cor. 15. *1 Theſſ.* *Jud.* 15. *John* 5. 28. *2 Theſſ.* 1. 8. *Rev* 20. 11. 12. 13. 14. *Iſa.* 26. 21. *Mich.* 7. 16. 17. *Pſa* 5. 1, 2, 8. *Dan.* 10. *Mal.* 3. 19. *Dan.* 7. 9 10 *g Mark.* 3. 13. *Ch.* 13. 30. *Mal.* 4. 1.

stubble, and cast them into the burning Lake; and with that the bottomless pit opened, just whereabout I stood: out of the mouth of which there came in an abundant manner smoak and Coals of fire, with hideous noises. It was also said to the same Persons *Gather my Wheat into the Garner.* Luk. 3. 17. And with that I saw many catched up *h* and carried away into the

h 1 *Thess.* 7. 26. 17. *Rom.* 2, 14. 15.

Clouds, but I was left behind, I also sought to hide my self but I could not, for the Man that sat upon the Cloud still kept his eye upon: my sins also came into my mind and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why, I *thought that the day of Judgement was come and that I was not ready for it: but this frighted me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience to afflicted me; and (as I thought) the Judge had always his eye upon me, shewing indignation in his countenance.*

Then said the Interpreter *to Christian, Hast thou considered all these things?*

Chr. *Yes, and they put me in hope* Hope *and* Fear.

Int. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforte, be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying.

Here I have seen things rare, and profitable.

Things pleasant, dreadful, things to make me stable,
In what I have began to take in hand:
Then let me think on them, and understand.
Wherefore they shewed me was, and let me be.
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the hight way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called *Salvation*, *Isa.* 26. 1. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Soulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

Then was *Christian* glad *l* and lightsome, & said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder, for for it was very suprizing to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the *m* waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him; with *Peace be to thee*, so the first said to him, *n Thy sins be forgiven.* The second *strip him of his Rags, and o cloathed him with change of Rayment,*

l When God releases us of our guilt & burden, we are as those that leap for joy.
m Zech. 12. 10.
n Mark 2. 2.
o Zech. 3. 4.
p Eph. 1. 13.

ments. The third, also set p *a mark in his forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate: so they went their way. Then *Christian* gave three leaps for joy; and went on singing.

A Christian can sing tho alone when God doth give him the joy of his heart.

Thus far I did come loaden with my sin
Nor could ought ease the grief that I was in
Till came hither: What a place is this!
Must here be the beginning of my bless!
Must here the burden fall from off my back
Must here the strings that bound it to me crack
Blest Cross! blest Sepulcher! blest rather be
The Man that there was put to shame for me.

I saw then in my Dream that he went on *thus*, even until he came at a bottom, where he saw, a little out of the way, three men fast a sleep, with Fetters upon their heels. The name of the one was *q Simple*, another *Sloth*, and the third *Presumption*.

q Simple Sloth and Presumption.

Christian *Then seeing them lie in this case, went to them, if peradventure he might awake them And cryed, You are like them that sleep on the top of r a Mast, Prov. 23. 24. For the dead Sea is under you a Gulf that hath not bottom: Awake therefore and come away, be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like s a roaring Lion, comes by, you will certainly become a prey to his teeth* s 1 Pet. 5. 8. *With that they look't upon him and began to reply in this sort, t Simple said, I see no Danger; Sloth said, Yet a little more sleep: and Presumption said, Every Fast must stand upon his own bottom. And so they lay down to sleep again and Christian went on his way.*

r There is no persuasion will do if God open not the Eyes.

Yet

Yet was he troubled to think, That men in that danger ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both by awakening of them, counſelling of them, & proffering to help them off with their Irons. And as he was troubled thereabout, he eſpied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up a pace to him. The name of the one was *Formaliſt*; and the name of the other *Hypocriſie*. So, as I ſaid, they drew up unto him, who thus entered with them into diſcourſe.

u Chriſtian talked with them.

Chr. *u Gentlemen, Whence came you, and whither do you go?*

Form. & *Hyp.* We were born in the Land of Vain glory, and are going for praiſe to *Mount Sion*.

Chr. *Why came you not in at the Gate which ſtandeth at the beginning of the way? Know you not that it is written* x *That he that cometh not in by the door, but climbeth up ſome other way the ſame is a thief and a robber.* x *Joh.* 10. 1.

Form. and *Hyp.* They *ſaid that to go to the Gate for* entrance, was by all their Countrey men counted too far about; and that therefore their uſual way was to make a ſhort cut of it, and to climb over the wall as they had done.

Chr. *But will it not be counted a Treſpaſs againſt the Lord of the City whither we are bound, thus to violate his revealed will?*

y They that come into the way, but not by the door, think that they can ſay ſomething

Form. and *Hyp.* They told him, y That is for that, he needed not to trouble his head, thereabout: for what they did, they had cuſtom for; and could produce, (if need were,)

in vindication of their own practice.

Chr.

Teſtimony that would witneſs it, for more than a thouſand years.

Chr. *But ſaid* Chriſtian, *Will your Practice ſtand a Trial at Law?*

Form. and *Hypo.* They told him, That cuſtom, it being of ſo long ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal, by an Impartial Judge. And beſides, ſaid they, if we get into the way, what's matter which way we get in: if we are in, we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are alſo in the way that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. *I walk by the Rule of my* Maſter: *you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your ſelves, without his Direction and ſhal go out by your ſelves, without his mercy.*

To this they made him but little anſwer; only they bid him look to himſelf. Then I ſaw that they went on, every man in his way, without much conference one with another; ſave that theſe two men told *Chriſtian*, That as to *Laws* and *Ordinances*, they doubted not, but they ſhould as conſcientiouſly to them as he. Therefore ſaid they, We ſee not wherein thou differeſt from us, but by the Coat that is on thy back, which was, as we trow, given thee by ſome of thy Neighbours, to hide the ſhame of thy nakedneſs.

Chr. By Laws *and* Ordinances, *you will not be ſaved, ſince you came not in by the door. And as for this* Coat *that is on my back it was given me by the Lord of the place whither I go; and that as you ſay to cover my nakedneſs with*

¶ *Gal.* 1. 16.

ith. And I take it as a token of kind-
ess to me, for I had nothing, but rags
efore: and besides, a thus I comfort
ny self as I goe. surely, think I, when I
ome to the Gate of the City the Lord
hereof will know me for good since I
ave his Coat on my back; a Coat
hat he gave me freely in the day that he
ript me of my rag. I have moreover
a mark in my forehead, of which perhaps you have taken no
notice which one of my Lords must intimate Associates
fixed there in the day that my burden fell off my shoulders.
I will tell you moreover, that I had their given me a Roll
sealed to comfort me by reading as I go on the way; I was
also bid to give it in at the Celestial Gate, in token of my
certain going in after it: all which things I doubt you
want: and want them, because you came not in at the Gate.

a Christian has got his Lords Coston his back and is comforted therewith, he is comforted also with his Mark, and his Roll.

To these things they gave him no answer, only they looked upon each other and *laughed*. Then I saw that they went on all save that *Christian* kept before, who had no more talk but with himself, & that sometimes sighingly, and sometimes comfortably: also he would be often reading in the *Roll*, that one of the shinning ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill *b Difficulty*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate: one turned to the left hand & the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficulty*) *Christian* now went to the *c* Spring, and drank thereof to refresh him;

b He comes to the Hill Difficulty.

c Isa. 49. 10.

fell, and then began to go up the Hill: saying,

The Hill, though high, I covet to ascend:
The difficulty will not me offend:
For I perceive the way to life lies here,
Come, pluck up heart: let's neither faint nor fear:
Better, tho difficult the right way to go,
Then wrong, though easie, where the end is woe.

The other two also came to the foot of the Hill, But when they saw that the Hill was steep and high, & that there was two other wayes to go: and supposing also that these two wayes might meet again, with that up which *Christian* went on the other side of the Hill: Therefore they were resolved to go in those wayes: (now the name of one of those ways was *Danger*, & the name of the other *Destruction*.) So

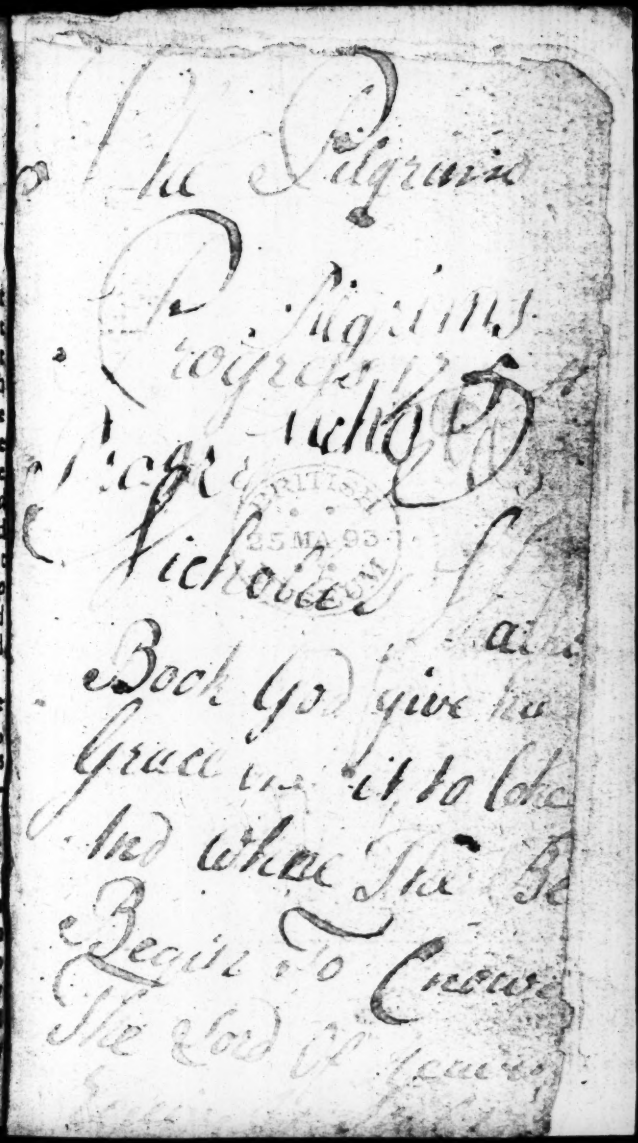
d The danger of turning out of the way.

the one took the way which is called *Danger*, which led him into a great Wood: and the other took directly up the way to *Destruction*, which led him into a wild field full of dark Mountains where he stumbled and fell, and rose no more.

I looked then after Christian to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill

e A Ward of Grace.

was a pleasant *e Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers, Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his Comfort, he also now began afresh to take a review of the Coat or Garment that was given him as he stood by



by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his f Roll fell out of his hand. Now a he was sleeping, there came one to him and awaked him, saying *Go to the Ant, thou sluggard consider her ways, and be wise: Prov 6 6.* And with that *Christian* suddenly started up, and sped him on his way and went apace till he came to the top of the Hill.

f *He that sleeps is a loser.*

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was g *Timorous*, and the other *Mistrust*. To whom *Christian* said; Sir, what's the matter you run the wrong way? *Timorous*, answered, That they were going to the City of *Zion*, and had got up that *Difficult* place, but said he the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

g *Christian meets with Mistrust & Timorous.*

Yes, said *Mistrust*, for just before us lie a couple of Lions in the way. (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whether shall *I* fly to be safe? If *I* go back to mine own Country, That is prepared for fire and Brimstone; and I shal certainly perish there. If I can get to the Celestial City, I am sure to be in safety there h I must venture; To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it I will yet go forward; So, *Mistrust & Timorous* ran down the Hill, & *Christian* went one his way. But

h *Christian shakes off fear.*

thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt, and found it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him; and that which should have been his Pass into the Celestial City. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbor*, that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish fact, and then went back to look for his Roll, But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor* where he sat and slept; but that sight renewed *l* his sorrow the more by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on, bewailing his sinful sleep, saying, *O wretched man that I am*, that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease of my flesh, which the Lord of the Hill hath erected

i Christian *missed his Roll, wherein he used to take comfort.*

k He is perplexed *for his Roll.*

l Christian *bewails his foolish sleeping* Rev. 2. 2. 1 Thess. 5. 6. 8.

rected only for the relief of the Spirits of Pilgrims! How many steps have I took in vain; (Thus it happened to *Israel* for their sin, they were sent back again by the way of the *Read-Sea*;) and I am made to tread those steps with sorrow; which I might have trod with delight had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the *Arbor* again, where for a while he sat down and wept: but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he *m* espied his Roll; the which he with trembling and hast catch'd up, and put into his bosom; but who can tell how joyful this man was, when he had gotten his Roll again! For this Roll was the assurance of his life, and acceptance at the desired Heaven. Therefore he laid it up in his bosom; gave thanks to God for directing his eyes to the place where it lay, and with joy and tears Betook himself again to his journey. But oh how nimbel now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*; and this made him again recal the vanity of his sleeping to his rememberance; & thus he again began to condole with himself, *Oh thou sinful sleep! how for thy sake am I like to be benighted to my Journey! I must walk without the Sun darkness must cover the path of my feet & I must hear the noise of dolefull creatures because of my sinful sleep!* Now also he remembred the story that *Mistrust* and *Timorous* told him of, how they were frighted with the sight of the Lions Then said *Christian* to himself again; These Beasts rainge in

m Christian *findeth his Roll where he lost it.*

the night for their prey and if they ſhould meet with me in the dark, how ſhould I ſhift them! how ſhould I eſcape being by them torn in pieces? Thus he went on his way but while he was thus bewailing his unhappy miſcarriage, he lift up his eyes, and behold there was a very ſtately Palace before him, the name of which was *Beautiful*, and it ſtood juſt by the High way ſide.

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get Lodging there; Now before he had gone far, he entered into a very narrow paſſage, which was about a furlong off of the *Porters* Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now, thought he, I ſee the dangers that *Miſtruſt* and *Timorous* were driven back by, (the Lions were chained but he ſaw not the Chains) Then he was afraid, and though almoſt himſelf to go back after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whoſe name is *Watchful*, *Mark* 13. 14 perceiving that *Chriſtian* made a halt, as if he would go back, cryed unto him ſaying, Is thy ſtrength ſo ſmall? fear not the Lions, for they are chained; and are placed there for trial of faith where it is: and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

Then I ſaw that he went on, trembling for fear of the Lions: but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, what houſe is this and may I Lodge here to night? The *Porter* anſwered, This Houſe was built by the Lord of the Hill: and he built it for the relief and ſecurity of Pilgrims The *Porter* alſo

also asked whence he was, and whither he was going?

Chr. *I am come from the City of Destruction: and am going to the Mount Zion, but because the Sun is now set, I desire if I may, to lodge here to night.*

Por. What is your name?

Chr. *My name is now Christian, but my name at the first was Graceless, I came of the Race of Japher, Gen 9 27. Whom God will perswade to dwell in the Tents of Shem.*

Por. But how doth it happen that you come so late, the Sun is set?

Chr. *I had been here sooner, but that wretched man that I am! I slept in the Arbor that stands on the Hill side; nay, I had notwithstanding that been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not; I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.*

Por. Well I will call out one of the Virgins of this place, who will, (if she like your talk,) bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the Porter rang a Bell; at the sound of which, came out at the door of the House a grave & beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee; who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way and he told her; Then she asked him,

What he had seen, and meet with in the way, and he told her, and last she asked his name, so he said, It is *Christian*, and *I* have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes; And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him into the Family; and many of them meeting him at the threshold of the house, said Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sate down, they gave him something to drink; and consented together, that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety*, and *Prudence*, and *Charity*: to discourse with him: and thus they began.

Piety discourses him.

Piety. *Come good Christian, since we have been so loving to you to receive you into our house this night; let us if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrims life?*

How Christian was drived out of his own country.

Chr. I was driven out of my Native Country, by a dreadful sound that was in mine ears, to *wit*, That unavoidable

able destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your Country this way.

Chr. It was as God would have it: for when I was under the fear of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is *Evangelist*, and he directed me to the *Wicket gate*, which else I should never have found, and so set me into the way that hath led me directly to this House. *o How he got into the way to Sion.*

Piety. But did you not come by the House of the Interpreter?

Chr. Yes, and did see such things there the remembrance of which will stick by me as long as I live; specially three *p* things to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the man had sinned himself quite out of Hops of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgement was come. *p A rehearsal of what he saw in the way.*

Piety. Why did you hear him tell his Dream.

Chr. Yes, and a dreadful one it was; I thought; it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the Interpreter?

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, & cut his way through the armed men that stood in the door to keep him out; & how he was bid to come

in

in, and win eternal Glory. Me thought those things did ravish my heart: I would have staid at that good Mans house a twelve-moneth, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! Why I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell off me. 'Twas a strange thing to me, for I never saw such a thing before: Yea, and while I stood looking up, for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me: and another stript me of my rags, and gave me this broidered Coat which you see, and the third set the mark which you see in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom)

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best, yet some other matter I saw, as namely I saw three Men *Simple, Sloth* and *Presumption*, lie asleep a little out of the way as *I* came, with *Irons* upon their heels; but do you think *I* could awake them! *I* also saw *Formality* and *Hypocrisie*, come tumbling over the wall, to go, (as they pretended) to *Sion*, but they were quickly lost: even as I my self did tell them, but they would not believe: but above all *I* found it hard work to get up this Hill and as hard to come by the Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, *I* might have gone back again: but now *I* thank God I am here, and I thank you for receiving of me.

Prudence *discourses him.* Then *Prudence* thought good to ask him

him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the Country from whence you came?

Chr. Yes, q but with much shame and detestation; *Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned but now I desire a better Country; that is an Heavenly.*

q Christians thoughts of his Native country. Heb. 11. 15 16.

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and r carnal cogitations: with which all my Country-men, as well as my self, were delighted; but now all those things are my grief, and might I but chuse mine own things I would ſ chuse never to think of those things more; but when I would be doing of that which is best, t that which is worst is with me.

r Christian distasted with carnal cogitations. ſ Christians choice. t Rom. 7.

Prud. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me u golden hours, in which such things happened to me.

u Christians golden hours.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when x I think what I saw at the Cross, that will do it, and when I look upon my broidered Coat, that will do it; and when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

x How Christian gets power against his corruptions

Pru. *And what is it that makes you so desirous to go to mount Zion;*

y Why Christian would be at mount Zion.

Chr. Why, *y* there I hope to see him *alive*, that did hang *dead* on the cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me, there they say *z* there is no *z* death, and there *I* shall dwel with such company as I like best. For to tell you truth, *I* love him because *I* was by him eased of my burden, and I am weary of my inward sickness; *I* would fain be where I shal die no more, and with the company that shall continually cry; *a Holy, Holy, Holy.*

z Isa. 25. 8. Rev. 21. 4.

a Charity *discourses him.*

Then said Charity *to* Christian, *Have you a family? are you a married man?*

Chr. I have a Wife, and four small Children.

Chr. *And why did you not bring them along with you?*

Chr. Then *Christian* wept and said Oh how willing would I have done it, but they were all of them utterly averse to my going on pilgrimage

b Christians *love to Wife, and Children.*

Char. *But you should have talked to them and have endeavoured to have shewen them the danger of being behind.*

Chr. So *I* did, and told them also what God had shewed to me of the Destruction of our City; but I seemed to them as one that mocked; and they believed me not. Gen. 19 14.

Char. *And did you pray to God that he would bless your counsel to them?*

Chr. Yes, and that with much affection: for you must think that my Wife and poor Children were very

Char.

Char. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over, They might also *c* see my fears in my countenance, in my tears and also in my trembling under the apperehension of the Judgment that did hang over our heads: but all was not sufficient to prevail with them to come with me.

c Christian's *fear of perishing might be read in his very countenance.*

Char. But what could they say for themselves why they came not.

Chr. Why *d* my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

d The cause why his *Wife and Children did not go with him.*

Char. But did you not with your vain life, damp all that you by words used by way of perswasion to bring them away with you?

Chr. Indeed I cannot commend my life: for I am conscious to my self of many failings therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very weary of giving them occasion, by any unseemly action: to make them averse to going on Pilgrimage. Yea for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness

Christian's *good conversation before his Wife and Childr*

in ſinning againſt God or of doing any wrong to my Neighbour.

e 1 John 3. 12. Chriſtian clear of their blood if they periſh. f Ezek. 4. 19.

Chr. *Indeed* e Cain *hated his Brother, becauſe his own works were evil, and his Brothers righteous; and if thy wife, and children have been offended with thee for this, they thereby ſhew themſelves to be implacable to good and thou haſt delivered thy ſoul from their blood.*

Now I ſaw in my Dream, that thus they ſat talking together untill ſupper was ready. So when they had made ready; they ſat down to meat: Now the Table was furniſhed g with fat things, and with Wine that was well refined: & all their talk h at the Table was about the LORD of the Hill: as namely, about what HE had done and wherefore HE did what HE did, and why HE had builded that Houſe: and by what they ſaid, I perceived that HE had been a *great warriour*, and had fought with, and ſlain i him that had the power of Death, but not without great danger to himſelf, which made me love him the more.

g *What* chriſtian *had to his Supper.*

h *Their talk at Supper time.*

i Heb. 2. 14. 15.

For, as they ſaid, and as I believe, (ſaid *Chriſtian*) he did it with the loſs of much blood; but that which put Glory of Grace into all he did, was that he did it of pure love to his Country. And beſides, there were ſome of them of the houſehold that ſaid: they had been, and ſpoke with him ſince he did die on the croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor Pilgrims, that the like is not to be found from the Eaſt to the Weſt.

They moreover gave an inſtance of what they affirmed, and

ed, and that was, He had ſtript himſelf of his glory that he might do this for the Poor; and that they heard him ſay and affirm, *That he would not dwell in the Mount-tain of Zion alone.* They told more-over, That he had made many *Pilgrims* k Princes, though by nature they were Beggers born, and their original had been the Dunghil.

k *Chriſt makes Princes of Beggers.* 1 Sam. 2.8 Pſ 113.7.

Thus they diſcourſed together till late at night: and after they had commited themſelves to their Lord for Protection, they betook themſelves to reſt: The Pilgrim they laid in a large upper l chamber, whoſe window opened towards the Sunriſing: the name of the Chamber was *Peace*, where he ſlept till break of day; and then he awoke and ſang:

l *Chriſtians Bed chamber.*

Where am I now! is this the love and care,
Of Jeſus, for the men that Pilgrims are
Thus to provide! That I ſhould be forgiven!
And dwell already the next door to Heaven.

So in the morning they all got up, and after ſome more diſcourſe, they told him that he ſhould not depart, till they had ſhew'd him the *Rarities* of that place. And firſt they had him into the Study, m where they ſhewed him Records of the greateſt Antiquity; in which, as I remember my Dream, they ſhewed him firſt the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation. Here alſo was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his ſervice; and how he had placed them in ſuch

m *chriſtian had into the Study, and what he ſaw there.*

Habitations

Habitations that could neither by length of Dayes, nor decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdoms; wrought Righteousness, obtained Promises, stopped the mouths of *n Heb.* 11. 37. 34. Lions, quenched the *n* violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Then they read again in another part of the Records of the House, where it was shewed how willingly their Lord was to receive into his favour, any, even any though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had a view: As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

o Christian *had into the Armory.* The next day they took him, and had him into the *o* Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast-plate, *All Prayer*, & Shooes that would not wear out. And there was here enough of this, to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

p Christian *is made to see ancient things.* They also shewed him some of the Engines with which some of his Servants had done wonderful things *p* They shewed him *Moses* s Rod, the Hammer and Nail with

with which *Jael* slew *Sisera*, the Pitchers, Trumpets, & Lamps too; with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamgar* slew six hundred men. They shewed him also the Jaw bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

q christian shewed the delectable Mountains.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also: and then said they, we will (if the day be clear) shew you the *q* delectable Mountains: which they said would yet further and to his comfort: because they were nearer the desired Haven, then the place where at present he was. So he consented and said when the morning was up, they had him to the top of the House, *r* and bid him look South so he did: and behold at a great distance he saw a most Pleasant Mountainous Country beautified with Woods Vine-yards, Fruits of all sorts, Flowers also, with Springs of Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuals Land*, and it is as common, said they, as the *Hill* is to, and for all the Pilgrims. And when thou comest there, from thence, thou mayest see the Gate of the Celestial city, as the Shepherds that live there will make appear.

r Isa. 33. 16 27

Now

ſ Chriſtian ſets forward.

t Chriſtian ſent away armed.

Now he bethought himſelf of ſetting forward. ſ and they were willing he ſhould: but firſt ſaid they, let us go again into the Armory, ſo they did: and when he came there, they t harniſhed him from head to foot, with what was of proof leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus accounted, walketh out with his friends to the Gate, and there he aſked the *Porter* if he ſaw any Pilgrims paſs by: then the *Porter*, anſwered Yes.

chr. Pray did you know him? ſaid he.

Por. I aſked his name and he told me it was Faithful.

chr. O, ſaid *chriſtian*. I know him, he is my towns man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before.

Por. *He is got by this time below the Hill.*

u How Chriſtian *and the Porter greet at parting*

chr. Well *u* ſaid *chriſtian* good *Porter*, the Lord be with thee, & add to all thy bleſſings much increaſe, for the kindneſs that thou haſt ſhewed to me.

Then he began to go forward, but *Diſcretion*, *Piety*, *charity* and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reviewing their former diſcourſes till they came to go down the Hill. Then ſaid *chriſtian*; as it was difficult coming up, ſo (ſo far as I can ſee) it is dangerous going down. Yes, ſaid *Prudence*, ſo it is; for it is an hard matter for a man to go down into the valley of *Humiliation* as thou art now, & to catch no ſlip by the way; Therefore, ſaid they, are we come out to accompany thee

The Vally of Humilation.

thee down the Hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a loaf of Bread, a Bottle of Wine and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation*, poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, & to cast in his mind whether to goe back, or to stand his ground, But he considered again, that he had no Armor for his back, and therefore thought that to turn his back to him, might give to him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and x stand his ground: For though he had [no more in mine eye, than the saving of my life, 'twould be the best way to stand.

x *Christian resolution on the approach of Apollyon.*

So he went on; and *Apollyon* met him, now the Monster was hideous to behold, he was cloathed with scales like a Fish (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Christian* he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I am come from the City of *Destruction*, y which is the place of all evil, and am going to the City of *Zion*.

y *Discourse betwixt* Christian *and* Apollyon.

Apol. *By this I perceive thou art one*

of

of my subjects, for all that country is mine; and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could not live on, *For the wages of sin is death*; Rom. 6. 23. Therefore when I was come to years, I did as other considerated persons do, look out, if perhaps I might mend my self.

Apol. *There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee, But since thou complainest of thy service and wages, & be content to go back: what our country will afford, I do here promise to give thee.*

& Apollyon's flattery.

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

a Apollyon undervalues Christs service.

Apol. *Thou hast done in this according to the Proverb, a changed bad for a worse: but it is ordinary for those that have professed themselves his Servants after a while to give him the slip: and return again to me: do thou so too and all shall be well.*

Chr. I have given him my faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traitor?

Apol. *Thou didst the same to me; and yet I am willing to pass by all, if now thou wilt yet turn again, and to back.*

Chr. What I promise thee was in my none-age; and besides, I count that the Prince under whose Banner now

now I ſtand, is able to abſolve me; yea, and to pardon alſo what I did as to my compliance with thee: and beſides, (O thou deſtroying *Apollyon*) to ſpeak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perſwade me further, I am his Servant, and I will follow him.

Apollyon. *pleads the grievous ends of Chriſtians, to diſſwade Chriſtian from perſiſting in his way.*

Apol. *Conſider again when thou art in cool blood, what thou art like to meet with, in the way that thou goeſt. Thou knoweſt that for the moſt part, his Servants come to an ill end, becauſe they are tranſgreſſors againſt me, and my ways: How many of them have been put to ſhameful death? and beſides thou cauſeſt his ſervice better than mine; whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands: but as for me, how many times as all the World very well knows have I delivered either by power or fraud thoſe that have faithfully, ſerved me, from him and his, though taken by them; and ſo I will deliver thee.*

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end: and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: For, preſent deliverance, they do not much expect it; for they ſtay for their Glory, and then they ſhall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou haſt already been unfaithful in thy ſervice to him, and how doeſt thou think to receive wages of him?*

Chr. Wherein, *Apollyon*, have I been unfaithful to him.

Apol.

Apol. *Thou didst faint at first setting out when thou wast almost choked in the Gulf of Dis-con. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep & lost thy choice thing; thou wast also almost perswaded to go back at the sight of the Lions and when thou talkest of thy Journey, and of what thou hast heard, and seen thou art inwardly desirous of vain glory in all that thou sayest or doest.*

Apollyon pleads Christians infirmities against him.

chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suck them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

Apol. *Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince: I hate his Person, his Laws and People; I am come out on purpose to withstand thee.*

Apollyons rage falls upon Christian.

chr. Apollyon beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. *Then* Apollyon *straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die; for I swear by my Infernal Den that thou shalt go no further, here will I spill thy soul and with that he threw a flaming Dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did Christian draw for he saw now was time to bestir him, and Apollyon as fast made at him throwing Darts as thick*

as

hall by the which notwithstanding
that Christian could do to avoid it
Apollyon wounded him in his head,
his hand and foot, this made Chri-
n give a little back: Apollyon there-
ore followed his work amain & chri-
ian again took courage, and resisted as manfully as he
ould, This fore combat lasted for above half a day even
ill Christian, was almost quite spent For you must
now that Christian, by reason of his wounds, must needs
row weaker and weaker.

c Christian wounded in his understanding, faith and conversation.

Then Apollyon espying his opportunity, began to gather up close to Christian and wrestling with him, gave him a dreadful fall, and with that christian's Sword flew out of his hand. Then said Apollyon I am sure of thee now; and with that, he had almost prest him to death, so that Christian began to despair of life. But as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good Man, Christian nimbly stretched out his hand for his Sword, and caught it saying, Rejoyce not against me, O mine enemy! when I fall, I shall arise, Mich 7. 8. And with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound: Christian perceiving that, made at him again, saying Nay in all these things we are more than conquerors, through him that loved us. Rom. 8. 37. And with that, Apollyon spread forth his Dragons wings, and sped him away, that christian saw him no more. Jam. 4 7.

Apollyon casteth down to the ground Christian.

christians victory over Apollyon.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring

A brief relation of the combat by the spectator.

ing *Apollyon* made all the time of the fight, he spake like a Dragon; and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with the two-edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest fight that ever I saw.

Christian *gives God thanks for deliverance*

So when the Battel was over, *Christian* said I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying,

Great Beelzebub *the Captain of this Fiend,*
Design'd my ruine: therefore to this end,
He sent him harnest out, and he with rage,
That hellish was, did fiercely me engage:
But blessed Michael *helped me and I*
By dint of Sword *did quickly make him fly.*
Therefore to him let me give lasting praise,
And thank, and bless his holy name always.

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took and applied to the wound, that he had received in the Battel, and was healed immediatly. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his *d* Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront

d Christian *goes on his Journey with his Sword drawn in his hand.*

tion from *Apollyon*, quite through this Valley.

Now at the end of this Valley, was another called the Valley of the *Shadow of Death*, and *Christian* muſt needs go through it, becauſe the way to the Celeſtial City lay through the midſt of it: Now this Valley is a very ſolitary place. The Prophet *Jeremiah*, *Jer.* 2. 6. Thus deſcribes it. *A Wilderneſs, a Land of Deſerts, and of Pits, a Land of Drought, and of the ſhadow of death, a Land that no man* (but a Chriſtian) *paſſeth through and where no man dwelt.* *The Valley of the Shadow of Death.*

Now here *Chriſtian* was worſe put to it than in his fight with *Apollyon*, as by the ſequel you ſhall ſee.

I ſaw then in my Dream, that when *Chriſtian* was got to the Borders of the Shadow of Death, there met him two Men, *e* Children of them that brought up an *f* evil report of the good Land, making haſt to go back to whom Chriſtian ſpake as follows. *e The children of the ſpies goe back* *f Num.* 13

Chr. *Whither are you going?*

Men. They ſaid, Back, back: and we would have you to do ſo too; if either life or peace is prized by you.

Chr. *Why? what's the matter? ſaid* Chriſtian.

Men. Matter! ſaid they; we were going that way as you are going, and went as far as we durſt; and indeed we were almoſt paſt coming back, for had we gone a little further, we had not been here to bring new to thee.

Chr. *But what have you met with ſaid* Chriſtian.

Men. Why! we were almoſt in the Valley of the ſhadow of Death, but that by good hap we looked before us, & ſaw the danger before we came to it. *Pſal.* 4. 19. *Pſal.* 107, 19.

Chr. *But what have you ſeen? ſaid* Chriſtian?

Men.

Men. Seen! Why the Valley it ſelf, which is as dar as pits, we alſo ſaw there the Hobgoblins, Satyrs, an Dragons of the Pit: we heard alſo in that Valley a con tinual howling and yelling, as of a People under unut terable miſery, who there ſat bound in affliction an Irons; and over that Valley hangs th

g John 3. 5. *chap.* 10. 22. diſcouraging g Clouds of confuſion, death alſo doth always ſpread his wing over it. In a word, it is every whit dread ful, being utterly without order.

h Jer. 2. 6. *Chr. Then ſaid* Chriſtian; *I perceiv not yet by what you have ſaid, but that this is my way to the deſired Heaven.*

Men. Be it thy way, we will not chuſe it for ours; ſo they parted, and *Chriſtian* went on his way, but ſtill with his Sword drawn in his hand, for fear leaſt he ſhould be aſſaulted.

Pſal 69. 14. I ſaw then in my Dream, ſo far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it, into which the blind have led the blind in all Ages and have both there miſerably periſhed. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to ſtand on: Into that Quagg, *King David once did fall*, and had no doubt therein been ſmothered, had not he that is able pluckt him out.

The path-way was here alſo exceeding narrow, and therefore good *Chriſtian* was the more put to it, for when he ſought, in the dark, to ſhun the ditch on the one hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, with out great carefulneſs he would be ready to fall into the ditch. Thus he went on, and I heard him her ſigh bit-

terly

terly: for, besides the danger mentioned above, the path way was here so dark that oftentimes when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the way side: Now thought *Christian*, what shall I do? And ever and anone the flame and smoke would come out in such abundances as with sparks and hideous noises (things that cared not for *Christians* sword, as did *Apollyon* before) that he was forced to put up his sword, and betake himself to another weapon called *i All Prayers*: so he cryed in my hearing *k O Lord I beseech the deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him, also he heard doleful voices, and rushings to and fro, that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stept, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more, than for to go forward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer, but when they were come even almost at him, he cryed out with a most vehement voice, *I will walk in the strength of the Lord God*, so they gave back, and came no further.

i Eph 6. 18.
k Psal 116. 3.

Christian put to a stand but for a while.

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

I Christian made believe that he spake blasphemies, when 'twas Satan hath suggested them into his mind.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.* Psal. 23. 4.

Then he was glad, and that for these reasons.

First, because he gathered from thence that some who feared God were in this Valley as well as himself.

Secondly, for that he perceived, God was with them, though in that dark and dismal state, and why not, thought he, with me, though by reason of the Impediment that attends this place, I cannot perceive it. *Job* 9. 10.

Amos 5. 8. *Christian glad at break of day.*

Thirdly, for that he hoped (could he over take them) to have company by and by. So he went on, and called

him that was before, but he knew not what to answer: for that he also thought himself to be alone: And by and by, the day broke: then said *Christian*, *m He hath turned the shadow of death into the morning.* Amos 5. 8.

Now morning being come he looked back, not of desire to return, but to see by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs and Dragons of the Pit, but all afar off; for after break of day, they came not nigh, yet they were discovered to him, according to that which is written *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.* Job. 12. 22.

Now was *Christian* much affected with his deliverances from all the dangers of the solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicious to him; and about this time the Sun was rising, and this was another mercy to *Christian*; for you must note, that though the first part of the Valley of the shadow of Death was dangerous, *n* yet this second part which he was yet to go was, (if possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Guns, and Nets here, and so full of Pits, Pitfals, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away: but as I said, just

n The second part of this Valley very dangerous.

now, the Sun was rising. Then said he *O His candle shineth on my head, and by his light I go through darkness* *O Job 29. 3.*

In this light therefore he came to the end of the valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mingled bodies of men, even of Pilgrims, that had gone this way formerly. And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes *&c.* Lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered, but I have learnt since, that *Pagan* has been dead many a day; and as for the other though he be yet alive; he is by reason of age, and also of the many shrewd brushes that he met with in his younger days grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old man* that sat in the mouth of the *Cave*, he could not tell what to think, especially because he spake to him, though he could not go after him; saying *You will never mend till more of you be burned*. But he held his peace, and set a good face on't, and so went by, and catched no hurt. Then sang *Christian*.

O World of wonders! (I can say no less)
That I should be preserv'd in that distress.
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell, and Sin.

Pi

Did compass me while I this Vale was in.
Yea Snares and Pits and Traps and Nets did lie.
My path about that worthless silly I.
Might have been catcht, intangled and cast down:
But since, I live let JESUS wear the Crown.

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there, therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, so, ho, stay, and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cryed again, Stay, stay, till I come up to you: but *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At his *Christian* was somewhat moved and putting to all his strength, he quickly got up with *Faithful* and did also overrun him, so the *last was first*. Then did *Christian* vain gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Christian overtakes Faithful.

Christian's *fall makes* Faithful *and he go lovingly together.*

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage, and thus *Christian* began.

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have over taken you, and that God has so tempred our spirits, that we can walk as companions in this so pleasant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the city of Destruction, before you set out after me on your Pilgrimage?*

Chr. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in short time with fire from Heaven be burned down to the ground.

Talk about the country from whence they came

Chr. *What? did your Neighbours talk so?*

Faith Yes, 'twas for a while in every bodies mouth.

Chr. *What? and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk there about, yet I do not think they did firmly believe it. For in the heat of the discourse; I heard some of them deridingly speak of you, and of your desperate Journey, for so they called this your Pilgrimage,) But I did believe, and do still, that the end of our city will be with Fire and Brimstone from above, and therefore I have my escape.

Chr. *Did you hear no talk of Neighbour* Pliable.

Faith. Yes, *Christian*, I heard that he followed you till he came at the Slough of *Dispond*; where, as some said he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. *And what said the Neighbours to him?*

How Pliable *was account of when*

Faith He hath since his going back been had greatly in derision, & that among all sorts of People: some do mock

mock and despise him, and scarce will any set him on work. He is now seven times worse that if he had never gone out of the City. *he got home.*

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh; they say, Hang him he is a Turn-coat, he was not true to his profession: I think God has stirred up even his enemies, to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. *Had you not talk with him before you came out?* Jer 29. 18. 19.

Faith. I met him once in the Streets but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the city. for it is happened to him according to the true Proverb, The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire.* 2 Pet. 2. 22. *The Dog and Sow.*

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbour *Faithful* said Christian, *let us leave them, and talk of things that more immediatly concern our selves. Tell me now, what ye have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.*

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton* that had like to have done me a mischief. *Faithful assaulted by Wanton.* Gen. 39. 21. 12. 13.

Chr. *'Twas well you escaped her Net:*

Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did they do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: The q abhorred of the Lord shall fall into the Ditch. q Pro. 22. 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow you did not consent to her desire?

Faith. No not to defile my self: for I remembered an old writting that I had seen; which said, *Her steps take hold of Hell.* So I shut mine eyes, because I would not be bewitched with her looks, then she railed on me, and I went my way.

Prov. 5. 5. Job. 31. 1.

Chr. Did you met with no other assault as you came?

Faith When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was and whither bound*; I told him that I am a Pilgrim going to the Celestial City: Then said the old Man, *Thou lookest like an honest fellow, Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I asked him his name, and where he dwelt? He said his name was *Adam the first, and that he dwelt in the Town of r Deceit.* r Eph. 4. 22. I asked him then, What was his work? and what

He is assaulted by Adam the first.

what the wages that he would give? He told me, That his work *was many delights; and his wages, that I should be his Heir at last.* I further ask him, What House he kept, and what other Servants he had? so he told me, *That his house was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many children he had. He said, that he had but three Daughters, *The lust of the flesh, the lust of the eyes, and the pride of life,* 1 Joh. 2 16. And that I should marry them, if I would. Then I asked, how long time he would have me live with him? And he told me, *As long as he lived himself.*

Chr. Well, and what conclusion came the Old man and you to at last?

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind; whatever he said, and how ever he flattered, when he got me home to his house, he would sell me for a slave. So I bid him to leave off to talk for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: so I turned to go away from him; but just as I turned my self to go thence, I felt him take hold of my flesh, and gave me such a deadly twitch back, that I thought he had pull'd part of me after himself: This made me cry, *O Wretched Man!* Rom. 7. 24. So I went on my way up the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. *Just there* said Christian, *did I sit down to rest me: but being overcome with sleep, I there lost this Roll out of my bosom.*

Faith. But good Brother hear me out: So soon as the Man over-took me, he was but a word and a blow: for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? He said because of my secret inclining to *Adam the first*; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again I cryed him mercy: but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear?*

Faith. I did not know him at first but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord, So I went up the Hill.

Chr. *That Man that over-took you,*

r The thunder of Moses.

was Moses r *he spareth none neither knoweth he how to shew mercy to those that transgress his Law.*

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. *But did you not see the house that stood there on the top of the Hill on the side of which* Moses *met you?*

Faith. Yes, and the Lions too, before I came at it, but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish*

wish you had called at the house; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of Humility?

Faith. Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without *Honor*; he told me moreover, That there to go, was the way to disobey all my Friends, as *Pride*, *Arrogancy*, *Self conceit*, *Worldly Glory*, with others, who he knew, as he said, would be very much offended; if I made such a fool of my self, as to wade through this Valley.

Faithful *assaulted by* Discontent.

Chr. Well, and how did you answer him?

Faith. I told him that although all these that he named might claim Kindred of me, and that rightly (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite misrepresented the thing: *for before Honour, is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honor that was so accounted by the wisest, than chuse that which he esteemed most worthy of our affections.

Faithful's *answer to* Discontent.

Chr. Met you with nothing else in that Valley?

Faith. Yes, I met with *Shame*, But of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong name; the other would be said nay,

He is assaulted with Shame.

nay, after a little argumentation (and somewhat else) but this bold faced *Shame*, would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against Religion it self: he said it was a pitiful, low, sneaking business for a man to mind Religion, he said that a tender conscience was an unmanly thing, and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty, that the brave spirits of the times accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for nobody knows what*. He moreover objected ſ the base and low estate and condition of those that were chiefly the Pilgrims of the times, in which they lived; also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I have taken from any: He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious fraternity? And is not this, said he, a shame?

1 *Cor.* 1. 26. *Chap.* 3. 18. *Phil* 3. 7. 9. ſ *Joh.* 7. 48.

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, be

he put me so to it, that my blood came up in my face, even this *Shame* fetched it up, and had almost beat me quite off, But at last I began to consider. *That, that which is highly esteem'd among men is had in abomination with God* Luk. 16. 15 And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the Word of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the wisdom and Law of the highest. Therefore thought I, what God sayes is best indeed, is best thought all men in the world are against it. Seeing then, that God prefers this Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him: *Shame* depart, thou art an enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his wayes and servants, how can I expect the blessing? But indeed this *Shame* was a bold Villian; I could scarce shake him out of my company, yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion: but at last I told him, 'twas but in vain to attempt further in this business, for those things that he disdained, in those did I see most glory: And so at last I got past this *Importunate* one.

Mark. 8.

And when I had shaken him off, then I began to sing,

The tryals that those men do met withall,
That are obedient to the Heavenly call,

Are

Are manifold and suited to the flesh.
And come, and come, and come again afresh:
That now, or sometime else, we by them may
Be taken, overcome and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilent, and quit themselves like Men.

Chr. *I am glad, my Brother that thou didst withstand this Villian so bravely; for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious he would never attempt to do as he does: but let us still resist him; for notwithstanding all his bravadoes he promoteth the Fool, & none else.* The Wise shall inherit glory, said *Solomon*, but shame shall be the promotion of Fools, *Prov* 3. 5.

Faith. I think we must cry to him for help against shame, that would have us be valiant for Truth upon the Earth.

Chr. *You say true. But did you met no body else in that Valley?*

Faith No not *I* for I had Sun-shine all the rest of the way through that, and also through the Valley of the shadow of death.

Chr. *Twas well for you. I am sure it fared far otherwise with me* I had for a long season, as soon almost as *I* entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, *I* thought verily he would have killed me; especially when he got me down, and crushed me under him, as if he would have crush'd me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me: *He was sure of me*: but *I cryed to God, and he heard me, and delivered me out of all my troubles.*

troubles, Then I entered into the Valley of the ſhadow of death, & had no light for almoſt half the way through it, I thought I ſhould have been killed there, over and over; but at laſt, day broke, and the Sun roſe, and I went through that which was behind with far more eaſe and quiet.

Moreover, I ſaw in my Dream, that as they went on *Faithful*, as he chanced to look on one ſide, ſaw a Man whoſe name is *Talkative*, walking at a diſtance beſide them, (for in this place there was room enough for them all to walk) *He was a tall Man, and ſomething more comely at a diſtance then at hand*, To this Man *Faithful* addreſſed himſelf in this manner. Talkative, *deſcribed.*

Faith. *Friend, Whither away? Are you going to the Heavenly Country?*

Talk. I am going to the ſame place.

Faith. *That is well: Then I hope we ſhall have your good company.*

Talk. With a very good will, will I be your companion.

Faith. *Come on then and let us go together, and let us ſpend our time in diſcourſing of things that are profitable.* Faithful *and* Talkative *enter diſcourſe.*

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with thoſe that incline to ſo good a work. For to ſpeak the truth, there are but few that care thus to ſpend their time (as they are in their travels, (but chuſe much rather to be ſpeaking of things to no profit and this hath been a trouble to me. Talkatives *diſlike of bad diſcourſe.*

Faith. *That is indeed a thing to be lamented; for what thing*

thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well, for your sayings, are full of conviction, and I will add, what things is so pleasant, and what so profitable, as to talk of the things of God;

What things so pleasant: (that is, if a man hath any delight in things that are wonderful (for instance: If a man doth delight to talk of the History, or the Mystery of things; or if a man doth love to talk of Miracles, wonders, or Signs; where shall he find things recorded so delightfully, and so sweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk should be that which we design:*

Talk. That is it that I said: for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, by this a man may learn the necessity of the New birth, the insufficiency of our works, the need of Christs righteousness, &c. Besides, by this a man may learn, what it is to repent to believe, to pray, to suffer, or the like, by this also a man may learn what are the great promises and consolations of the Gospel to his own comfort. Further, by this a man may learn to refute false opinions to vindicate the truth, and also to instruct the ignorant.

Talk gives fine discourse.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to eternal life, but ignorantly

ignorantly lie in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

O brave Talkative.

Faith. *Well then, said* Faithful; *what is that one thing, that we shall at this time found our discourse upon?*

Talk. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred or things Prophane; things past or things to come: things foregin, or things at home: things more essential, or things circumstantial: provided that all be done to our profit.

O brave Talkative.

Faith. *Now did* Faithful *begin to wonder, and stepping to* Christian, (*for he walked all this while by himself*) *he said to him,* (*but softly*) *What a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

Faithful beguiled by Talkative

Chr. At this *Christian* modestly smiled, and said, this man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Christian makes a discovery of Talkative telling Faithful who he was.

Faith. *Do you know him then?*

Chr. Know him! Yes better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder

thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well, for your sayings, are full of conviction, and I will add, what things is so pleasant, and what is profitable, as to talk of the things of God;

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Faith. Well then, said Faithful; *what is that one thing, that we shall at this time found our discourse upon?*

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Faith. *Now did* Faithful *begin to wonder, and stepping to* Christian, (*for he walked all this while by himself*) *he said to him,* (*but softly*) *What a brave companion have we got! Surely this man will make a very excellent Pilgrim.* Faithful *beguiled by* Talkative Christian.

Chr. At this Christian modestly smiled, and said, this man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not. *makes a discovery of* Talkative *telling* Faithful *who he was.*

Faith. *Do you know him then?*

Chr. Know him! Yes better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder

I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith. *Whose Son is he? And where about doth he dwell?*

Chr. He is the Son of one *Say-well*, he dwelt in *Prating row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating row*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. *Well, he seems to be a very pretty man.*

Chr. That is to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a pretty man brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more unpleasing.

Faith. *But I am ready to think you do but jest because you smiled.*

Chr. God forbid that I should jest (thought I smiled) in this matter, or that I should accuse any falsly: I will give you a further discovery of him. This man is for any company; and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. *Say you so! Then am I in this man greatly deceived.*

Chr. Deceived? you may be sure of it. Remember the Proverb, *That say and do not: but the Kingdom of God is not in word but in power.* He talketh

Mat. 23. 1 Cor. 4. 2. Talkative talks but does not

talketh of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there, neither Prayer, nor sign of Repentance for sin: Yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common people that know him. *A Saint abroad, and a Devil at home.* His poor Family finds it so, he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands. This *Talkative* (if it be possible,) will go beyond them, defraud, beguile, and over reach them. Besides he brings up his Sons to follow his steps; and if he finds in any of them *a foolish timerousness,* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of the opinion, that he has, by his wicked life caused many to stumble and fall, and will be, if God prevents not, the ruine of many more.

His house is empty of Religion, He is a staine to Religion. Rom. 2. 24. 25.

The Proverb that goes of him, Men shun to deal with him.

Faith. Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like

like a Christian; you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have though of him as at the first you did: Yea, had he received this report at their hands only, that are enemies to Religion, I should have though it had been a slander: (A Lot that often falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend*; the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that saying, and doing are two things, & hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse, as are the Soul and the Body: For as the Body without the Soul, is but a dead Carkass; so, *Saying*, if it be alone, is but a dead Carkass, also. The Soul of Religion is the practik part: *Pure Religion & undefiled, before God and the Father, is this, To visit the Fatherless and widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian; & thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove, that fruit is indeed in the heart and life: and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* But were you *Doers*, or *Talkers* only? And accordingly shall

The Carkass of Religion.

Jam. 1. 27. *see Vers.* 2. 3 24. 25 26.

shall they be judged, The end of the World is compared to our Harvest; and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith: But I speak this to shew you how insignificant the professions of *Talkative* will be at that day. *See* Matth. 13, the Chap. 25.

Faith. *This brings to my mind that of* Moses, *by which he describeth the beast that is clean. He is such an one that parteth the hoof and cheweth the cud. Not that parteth the hoof only, or that cheweth the cud only. The Hare cheweth the cud, but yet is unclean because he parteth not the hoof. And this truly resembleth* Talkative; *he cheweth the cud he looketh knowledge, he cheweth upon the Word, but he divideth not the hoof he parteth not with the way of sinners; but as the Hare he retaineth the foot of a Dog, or Bear, and therefore he is unclean.* Lev. 11. Deut. 14. Faithful convinced of the baseness of Talkative,

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing, *Paul* calleth some men, yea, and those great talkers too, *sounding Brass and tinckling Cymbals*; that is as he expounds them in another place, *Things without life giving sound.* Things without life that is without the true Faith and Grace of the Gospel: and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound* by their *talk*, be as it is were the tongue, or voice of an Angel. 1 Cor. 13. 1. 2. 3. Chap. 14. Talkative, *like two things that sound without life.*

Faith

Faith. *Well, I was not so fond of his company at first, but I am as sick of it now, What shall we do to be rid of him?*

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why! go to him and enter into some serious discourse about the *Power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart House, or conversation.

Faith. *Then Faithful stept forward again, and said to* Talkative: *Come, what chear? how is it now?*

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. *Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover it self, when it is in the heart of man?*

Talkative's *false discovery of a work of Grace.*

Talk. I perceive then that our talk must be about the power of things; Well, 'tis a very good question, and I shall be willing to answer you; And take my answer in brief thus, *First, Where the Grace of God is in the heart: it causeth there a great out-cry against sin.* Secondly-------

Faith. *Nay hold; let us consider of one at once I think you should rather say, It shows it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out against and abhorring of sin?

Faith. *Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhore it, but by vertue of a goodly*

godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart house and conversation. Josephs Mistress cried out with a loud voice, as if she had been very holy but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it slut, and naughty girl; and then falls to hugging and kissing it.

They cry out against sin, no sign of grace. Gen. 39. 15.

Talk. *You lie at the catch, I perceive.*

Faith. No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. *Great knowledge of Gospel Misteries.*

Faith. This sign should have been first, but first or last it is also false: for knowledge, great knowledge may be obtained in the Mistreies of the Gospel, and yet no work of grace in the Soul, yea if a man have all knowledge, he may yet be nothing, and so consequently be no child of God whē Christ said, *Do you know all these things?* And the Disciples had answered, Yes; He addeth, *Blessed are ye if ye do them.* He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: *He that knoweth his Masters will and doth it not.* A man may know like an Angel, and yet be no Christian: therefore your sign of it is not true. Indeed to know is a thing that pleaseth Talkers and Boasters; but to do is that which pleaseth God. Nor that the heart can be good without knowledge; for without that the heart is nought; There is

Great knowledge no sign of Grace 1 Cor. 13.

therefore

therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of Faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. *Give me understanding and I shall keep thy Law yea, I shall observe it with my whole heart. Ps.* 119. 34.

Knowledge and Knowledge True Knowledge attended with endeavours.

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how this work of grace discovereth it self where it is.

Talk. Not, I for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.

One good sign of Grace.

To him that hath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow & shame for sin; he findeth moreover revealed in him the Saviour of the World; and the absolute necessity of closing with him, for life, at the which he findeth hungerings and thirstings after him, to which hungerings &c. The promise

John 16 8.
Rom. 7 24.
Joh. 16. 9.
Mark. 16 16.
Psal. 38. 18.
Jer. 31. 19
Gal 2 15.
Act. 4 12.
Mat. 5 6.
Rev. 1. 6.

promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness so are his desires to know him more, and also to serve him in this World. But though I say, it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason; makes his mind to mis-judge in this matter, therefore in him that hath this work, there is required a very sound Judgment; before he can with Reddiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental confession of his Faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness; heart holiness, family-holiness (if he hath a Family) and by Conversation holiness in the world: which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret to suppress it in his Family, & to promote holiness in the World: not by talk only, as an Hypocrite or Talkative person may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Rom. 10 10.
Phil. 1. 27.
Matth. 5 9.
Joh. 24. 5.
Psal. 50 20.
Job 42. 5. 6.
Ezek. 29 43

Talk. Nay, *my part is not now to object, but to hear, let me therefore have your second question.*

Another good sign of grace.

Faith. It is this, Do you experience this first part of this description of it? And doth your life and conversation testifie the same? or standeth your Religion *in word or Tongue*, and not in *Deed* and *Truth*: pray, if

you incline to answer me in this, say no more than you know the God above will say *Amen* to; and also, nothing but what your Conscience can justifie you in. *For, not he that commendeth himself is approved but whom the Lord commendeth.* Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I lie, in great wickedness.

Talkative *not pleased with Faithful's Question.*

Talk. *Then Talkative at first began to blush but recovering himself thus he replied You come now to experience, to Conscience and God: and to appeal to him for justification of what is spoken: this kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not my self bound thereto, unless you take upon you to be a Catechiser; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions*

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth profession the lye. They say you are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked wayes and that more are in danger of being destroyed thereby; your Religion and an Ale-house, and Covetousness and Uncleanness, and Swearing, and Lying, and vain Company-keeping, *&c.* Will stand together The Proverb is true of you; which is said of a Whore; to wit. That she is a shame to all Women

The reason why Faithful put to him that question Faithful's plain dealing to Talkative.

so you are a shame to all professors.

Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish or melancholy man not fit to be discoursed with, and so adieu. *Talkative flings away from Faithful.*

Chr. Then came up *Christian* and said to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company; than reform his life: but he is gone as I said, let him go; the loss is no mans but his own, he has saved us the trouble of going from him: for he continuing (as I suppose he will do as he is) he would have been but a blot in our company: besides, the Apostle says, *From such withdraw thy self.* *A good rideance*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him; and so am clear of his blood, if he perisheth.*

Chr. You did well to talk so plainly to him as you did: there is but little of this faithful dealings with men now adayes, and that makes Religion to stink so in the Nostrils of many as it doth they are these Talkative Fools whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them. Then did faithful say.

How Talkative at first lifts up his Plumes!
How bravely doth he speak! how he presumes,

To

To drive down all before him! but so soon,
As Faithful talks of Heart-work, *like the Moon.*
That's past the full, into the wain he goes;
And so will all, but he that Heart-work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness; *Faithful* chanced to cast his eye back, & espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked and said, It is my good friend *Evangelist*. Ai, and my good friend too, said *Faithful*, for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them.

Evangelist ever takes them again

Evan. Peace be with you, dearly beloved, and peace be to your helpers.

They are glad at the sight of him.

Chr. *Welcome; welcome, my good* Evangelist, *the sight of thy countenance brings to my remembrance thy ancient kindness, and unwaried labouring for my eternal good.*

Faith. *And a thousand times welcome, said good* Faithful, *thy Company. O sweet* Evangelist, *how desirable is it to us, poor Pilgrims!*

Evan. Then, said *Evangelist*, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

Chr. Then *Christian* and *Faithful* told him of all things

things that had happened to them in the way, and how, and with that difficulty they had arrived to that place.

Evan. Right glad am I, said *Evangelist*; not that you met with tryals; but that you have been victors, and for that you have (notwithstanding many weaknesses,) continued in the way to this very day. *His exhortation to them.*

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming, when both he that sowed, and they that reaped shall rejoyce together; that is, if you hold out: for, in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one, so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them; hold fast therefore that you have let no man take your Crown; you are not yet out of the gun-shot of the Devil: you have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

John 4. 36. Gal. 6. 9. 1 Cor. 9. 24,25,26,27 Rev. 3. 11.

Chr. Then Christian *thanked him for his exhortation, but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew he was a Prophet, and* *They do thank him for his exhortations.*

and could tell them of things that might happen unto them: and also how they might resist and overcome them. To which request Faith-ful *also consented. So* Evangelist *began as followeth.*

u He prediceth what troubles they shall meet with in Vanity-Fair, *and encourageth them to stedfastness.*

Evan. My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you: and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediatly follow: for now, as you see you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold with bleod; but be you faithful unto death, and the King will give you a Crown of life. x He that shal die there although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow? not only because he will be arrived at the Coelestial City soonest, but because he will escape many miseries, that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend and quit your selves like men: and commit the keeping of your souls to your God

x He whose lot it will be there to suffer, will have the better of his brother

God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*, and at the Town there is a Fair kept called *Vanity-fair*: It is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept, *is lighter then vanity*; and also because all that is there sold, or that cometh hither, is *Vanity*. As is the saying of the wise; *All that cometh is Vanity*. Isa. 40. 17. Eccles. 1. ch. 2, 11. 17.

This Fair is no new erected business, but a thing of ancient standing, I will shew you the original of it.

The Antiquity of this Fair.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as those two honest persons are; and *Beelzebub*, *Apollyon*, and *Legions*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair: a Fair wherein should be sold of all *sorts of Vanity*, and that it should last all the year long.

The Merchandize of this Fair.

Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious stons, and what not?

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Playes, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here

Here are to be seen too, and that for nothing, Theft, Murders, Adulteries, False swearers, and that of a blood red colour.

And as in other Fairs of less moment, there are several rows and Streets under their Proper names, where such and such Wares are vended: So here likewise, you have the proper places; Rows, Streets (*viz.* Countryes, and Kingdoms) where the Wares of this fair are soonest to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities, are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English* Nation, with some others, have taken a dislike thereat.

The street, of the Fair.

Now, as I said, the way to the Cœlestial City lies just through this *Town*; where this lusty Fair is kept; and he that will go to the City and yet not go through this Town, must needs *go out of the World*. The Prince of Princes himself, when here, went through this Town to his own Country, and that upon a *Fair-day* too: Yea, and as I think, it was *Beelzebub*, the chief Lord of this *Fair*, that invited him to buy of this *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the Town. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the World in a little time, that he might, (if possible) allure that Blessed One, to cheapen and buy

1 Cor. 5. 10. *Christ went through this Fair Matth.* 7. 8. *Luke* 4. 5. 6. 7.

buy some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the Town; without laying out so much as on farthing upon these Vanities. This Fair therefore is an ancient thing, of long standing, and a very great Fair.

Christ bought nothing in the Fair.

The Pilgrims enter the Fair.

Now these Pilgrims, as I said; must needs go through this *Fair*; Well, so they did; but behold; even as they entered into the *Fair*, all the people in the *Fair* were moved, and the Town it self, as it were in a Hubbub about them: and that for several reasons; For,

The Fair in a hubbub about them.

The first cause of this hubbub.

First, the *Pilgrims* were cloathed with such kind of *Raiment*, as was diverse from the *Raiment* of any that traded in that *Fair*. The people therefore of the Fair made a great gazing upon them: Some said they were fools, some they were Bedlams, and some they are Outlandish men.

Secondly, And as they wondered at their *Apparel*, so they did likewise at their *Speech*, for few could understand what they said; they naturally spoke the Language of *Canaan*: But they that kept the *Fair*, were the men of this World: So that from one end of the *Fair* to the other, they seemed *Barbarians* each to the other.

1 Cor. 2. 7. 8.

The second cause of the hubbub.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called

Third cause of the hubbub.

Psal. 119. 37.

upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*, and look upwards signifying that their Trade and Traffick was in Heaven.

Phil. 3. 19. 20.

Fourth cause of the Hubbub.

Prov. 23. 23.

One chanced mockingly, beholding the carriages of the men to say unto them, What will ye buy? but they looking gravely upon him, said, *We buy the truth.* At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, & some calling upon others to smite them. At last things came to an hubbub, and great stir in the Fair insomuch that all order was confounded. Now was word presently brought to the *great one of the Fair*, who quickly came down and deputed some of his most trusty friends to take those men into examination, about whom the Fair was almost overturned. So the men were brought to examination: and they that sat upon them, asked them whence they came, whither they went, & what they did there in such an unusual Garb? *y* The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Country *z* which was the Heavenly *Jerusalem*, and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to lett them in their Journey: except it was for that, when one asked them what they would buy, they

They are mocked. The Fair in a hubbub.

They are examined.

y They tell who they are and whence they came

z Heb. 11. 13. 14. 15. 16.

They are not believed.

they said they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *Fair*. Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the Fair. *They are put in the Cage.*

There therefore they lay for some time, and were made the Objects of any mans sport, or malice, or revenge. *There behaviour in the Cage.*

The great one of the *Fair* laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done; some men in the *Fair* that were more observing, & less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angery manner let fly at them again, counting them as bad as the men in the Cage, & telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied. That for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that Traded in their Fair, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus after divers words had passed on both sides, (the men behaving themselves all the while very wisely, and soberly before them) they fell to some blows, among themselves, and did harm one to another. Then were these two poor men brought *The men of the fair do fall out among themselves about these two men.*

They are made the Authors of this disturbance

brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *Fair*. So they beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the *Fair*, for an Example and terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *Fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage, nor Irons, should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the Fair.

They are led up and down the fair, in Chains, for a terrour to others.

Some of the men of the Fair won to them.

Their adversaries resolves to kill them.

Then were they re-manded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

They are again put into the Cage and after brought to Tryal

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't; there for each man secretly wished that he might have that preferment: but committing

mitting themselves to the alwise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned, the Judges name was Lord *Hategood*; Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

That they were enemies to, and disturbers of their Trade, that they had made Commotions and Divisions in the Town, and had won a party in their own most dangerous Opinions in contempt of the Law of their Prince.

Their Indictment.

Then Faithful *began to answer, that he had only set himself against that which had set it self against him that is higher than the highest. And said he, as for disturbance. I make none, being my self a man of Peace; the Parties that were won to us, were won, by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of since he is* Beelzebub *the Enemy of our Lord, I defie him, and all his Angels.*

Faithfuls *answer for himself.*

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition* and *Pikthank*. They were then asked, If they knew the Prisoner at the Bar? And what they had to say for their Lord the King against him.

Then

Then ſtood forth *a Envy*, and ſaid to this effect, My Lord, I have known this man a long time, and will atteſt upon my Oath before this honourable Bench, That he is ----------

a Envy *begins.*

Judge. *Hold, give him his Oath: So they ſwear him. Then he ſaid, My Lord, this man, notwithſtanding his plauſible name, is one of the vileſt men in our Country: he neither regardeth Prince nor People, Law nor Cuſtom; but doth all that he can to poſſeſs all men with certain of his diſloyal notions which he in the general calls Principle of Faith and Holineſs. And in particular, I heard him once my ſelf affirm,* That Chriſtianity, and the cuſtoms of our town of *Vanity*, were Diametrically oppoſite, and could not be reconciled. *By which ſayings, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.*

Judg. *Then did the judge ſay to him, haſt thou any more to ſay?*

Envy. My Lord, I could ſay much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my Teſtimony againſt him. So he was bid ſtand by. Then they called *Superſtition*, and bid him look upon the Priſoner; they alſo asked; What he could ſay for their Lord the King againſt him? Then they ſwear him, ſo he began.

b Superſtition *follows*

Super. b My Lord, I have no great acquaintance with this man, nor do deſire to have further knowledge of him, However this I know, that he is a very peſtilent fellow, from ſome diſcourſe that the other day I had with him in this Town; for then talking with him, I heard him ſay, that

That our Religion was naugh, and such by which a man could by no means please God: which sayings of his my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say?

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time; & have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman*, the Lord *Carnal-delight*, the Lord *Luxurius*, the Lord *Desire of vain glory*, my old Lord *Lechery* Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible there is not one of these Noblemen should have any longer a being in this Town; Besides: he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, with which he hath bespatted most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner, at the Bar, saying, Thou Runagate, Heritick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee.

Pickthanks Testimony.

Sins are all Lords and great ones.

Faith. *May I speak a few words in my own defence.*

Judg Sirrah Sirrah, thou deservest to live no longer, but to be slain immediatly upon the place; yet that all

men

men may see our gentleness towards thee, let us hear what thou vile runagate hast to say

Faithfuls defence of himself.

Faith. 1. *I say then in answer to what Mr.* Envy *hath spoken, I never said ought but this*, That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity. *If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.*

2. *As to the second, to wit, Mr.* Superstition, *and his charge against me, I said only this. That in the Worship of God there is required a Divine Faith, but there can be no Divine Faith, without a Divine Revelation of the Will of God. Therefore whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation; cannot be done but by an humane Faith, which Faith will not be profit to Eternal Life.*

3 *As to what Mr.* Pickthank *hath said, I say (avoiding terms, as that I am said to rail; and the like) That the Prince of this Town, with all the rabblement his Attendants by this Gentleman named, are more fit for a being in hell, than in this Town and Country*; and so the Lord have mercy upon me.

The Judge his speech to the Jury.

Then the Judge called to the Jury (who all this While stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him; or save his life: but yet I think meet to instruct you into our Law.

There

There was an act made in the days of *Pharaoh* the Great, *Exod.* 1. Servant to our Prince, that left those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was also an act made in the days of *Nebuchadnezzar* the Great, *Dan.* 3. Another of his Servants, that whoever would not fall down and worship his Golden Image, should be thrown into a Fiery Furnace. There was also an act made in the days of *Darius*, *Dan.* 6. That who so, for sometime called upon any God but him, should be cast into the Lions Den. Now the substance of these Laws, this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

For that of *Pharoah:* his Law was made upon supposition, to prevent mischief; no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religon; and for the treason he hath confessed, he deserveth to die the death.

Then went the Jury out, *c* whose names were *Mr Blindman*, Mr. *No good*, Mr. *Malice*, Mr. *Love lust*, Mr. *Live loose*, Mr. *Heady*, Mr. *High mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty* Mr. *Hate-light* and Mr. *implacable*, who every one gave in his privat Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, Mr. *Blind man*, the Foreman said, *I see clearly that this man is an Heretick.* Then said, Mr. *No good*, *Away with such a fellow from the Earth.* *Ay* said Mr. *Malice*, *for I hate the very looks of him.* Then said Mr. *Love-lust*, *I could never indure him.* Nor I, said Mr.

c The Jury & their names.

Every ones privat verdict.

Mr. *Live loose*, for he would *always be condemning* my way. *Hang him Hang him*; said Mr. *Heady*. *A sorry Scrub* said Mr *High mind*; *My heart riseth against him*, said Mr. *Enemy He is a Rogue*, said Mr. *Lyar*. *Hanging is to good for him*, said Mr. *Cruelty*; *let's despatch him out of the way*, said Mr. *Hate-light*, Then said Mr *Implacable*, *Might I have all the World given me, I could not be reconciled to him. therefore let us forthwith bring him in guilty of death.* d And so they did.

d They conclude to bring him in guilty of Death.

And therefore he was presently condemned, to be had from the place where he was, to the place from whence he came and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanched his flesh with Knives; after that they Stoned him with Stones, then pricked him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. e Now I saw that there stood behind the multitude a Chariot and a Couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken into it, and straight way was carried through the Clouds, with sound of Trumpet the neareſt way to the Cœleſtial Gate. But as for *Christian* he had some respite, and was remanded back to prison: so he there remained for a space: But he that over rules all things having the power of their rage in his own hand, wrought it about that *Christian* for that time escaped them, and went his way.

The cruel Death of Faithful.

e A Chariot and Horses waits to take away. Faithful. Christian. still a Prisoner.

And

And as he went he Sang saying.

Well Faithful, thou hast faithfully profest.
Unto thy Lord; with whom thou shal be blest;
When Faithless ones, with all their vain delights,
Are crying out under their hellish plights;
Sing Faithful sing & let thy name survive;
For though they kill'd thee, thou art yet alive

§ *The song that Christian made of Faithful after his death.*

Now I saw in my Dream, that *Christian* went not forth alone for there was one whose name was *Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *Fair*) who joyned himself unto him, and entring into a brotherly Covenant, told him that he would be his Companion. Thus one died to bear testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian* in his Pilgrimage. This *Hopeful* also told *Christian*, that there were many more of the men in the *Fair* that would take their time, and follow after.

Christian has another Companion

There are more of the men of the Fair will follow.

So I saw, that quickly after they were got out of the *Fair*, they overtook one that was going before him, whose name was *By ends*; so they said to him, What Country man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cælestial City, (but told them not his name)

They overtakes By-ends.

Form. g a Fair-speech! *said* Christian; *is there any good that lives there?* g Prov. 26 25.

By-ends, Yes, said *By-ends I hope.*

Chr.

Chr. *Pray Sir, what may I call you?* said Christian.

By-ends loth to tell his name.

By-ends. I am a stranger to you, and you to me; if you be going this way I shall be glad of your company: if not I must be content.

Chr. *This Town of* Fair-speech *said* Christian, I *have heard of, and, as I remember, they say it's a wealthy place.*

By ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. *Pray who are your Kindred there if a man may be so bold?*

By-ends. Almost the whole Town; and in particular my Lord *Turn about*, my Lord *time-server*; my Lord *Fair speech*, (from whose Ancestors that Town first took its name;) Also Mr. *Smooth-man*. Mr. *Facing-both-ways* Mr. *Any thing* and the Parson of our Parish Mr. *Two tongues* was my Mothers own Brother by Father's side: And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grand-father was but a Water man, looking one way, and rowing another: and I got most of my estate by the same occupation.

The Wife & kindred of By-ends.

Where By-end differs from others in Religion

Chr. *Are you a Married man?*

By ends. Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman; She was my Lady *Fainings* Daughter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religon from those of the stricter sort, yet but in two small points: First we never strive against

gainſt Wind and Tide. Secondly, we are always moſt jealous when Religon goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun ſhines, and the people applaud him.

Then *Chriſtian* ſlept a little aſide to his fellow *Hopeful*, ſaying, It runs in my mind that this is one *By-ends* of *Fair ſpeech*, and if it be he, we have as very a Knave in our company, as dwelleth in all theſe parts. Then ſaid *Hopeful*, *ask him; me thinks he ſhould not be aſhamed of his name.* So *Chriſtian* came up with him again; and ſaid, Sir, you talk as if you knew ſomething more than all the World doth, and if I take not my mark amiſs, I deem I have halfe a gueſs of you: Is not your name Mr. *By ends* of *Fair ſpeech.*

By-ends. This is not my name, But indeed it is a Nick-name that is given me by ſome that cannot abide me, and I muſt be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occaſion to men to call you by this name?*

By ends. Never, never! The worſt that ever I did to give them an occaſion to give me this name, was that I had always the luck to jump in my Judgement with the preſent way of the times whatever it was, and my chance was to get thereby; but if things are thus caſt upon me, let me count them a bleſſing, but let not the malicious load me therefore with reproach.

How By-ends got his Name.

Chr. *I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we ſhould think it doth.*

By-ends. Well, if you will thus imagine, I cannot help it. You ſhal find me a fair Company-keeper if you

He deſires to keep company with Chriſtian.

you will ſtay admit me your aſſociate.

Chr. *If you will go with us, you muſt go againſt Wind and Tide, the which I perceive, is againſt your opinion. You muſt alſo own Religion in his Rags, as well as when in his Silver Slippers; and ſtand by him too, when bound in Irons, as well as when he walketh the Streets with applauſe.*

By ends. You muſt not impoſe, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a ſtep further, unleſs you will do in, what I propound, as we.*

By-ends and Chriſtian parts

Then ſaid *By-ends*, I ſhall never deſert my old Principles, ſince they are harmleſs and profitable. If I may not go with you, I muſt do as I did before you overtook me, even go by my ſelf, until ſome overtake me that will be glad of my company.

Now I ſaw in my Dream, that *Chriſtian* and *Hopeful*, forſook him, and kept their diſtance before him, but one of them looking back, ſaw three men following Mr. *By-ends*, and behold as they came up with him, he made them a very low *Conje*, and they alſo gave him *Complement*. The mens names were, Mr. *Hold the World*, Mr. *Money-love*, and Mr. *Save all*, men that Mr. *By ends*, had formerly been acquainted with, for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man* a School-maſter in *Love gain* which is a market Town in the Country of *Coveting* in the North. This School-maſter taught them the art of getting, either by violence, couſenage, flattery, lying, or by putting on a guiſe of Religion, and theſe four Gentlemen had attained much of the art of their Maſters, ſo that they could each of them have kept ſuch a School themſelves.

He his new companions

Well

Well, when they had, as I said thus saluted each other, Mr. *Money love* said, to Mr. *By ends*, who are they upon the Road before us? For *Christian* and *Hopeful* were yet within view.

By-ends. They are a couple of far country-men, that after their *mode*, are going on Pilgrimage. By-ends *Character of the Pilgrims.*

Money-love. Alas, why did they not stay that we might have had their good company; for they and *we*, and *you* Sir; I hope, are all going on Pilgrimage.

By-ends. *We are so indeed, but the men before us, are rigid, and love so much their own notions, and do also slightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.*

Mr Saveall, that's bad; But we read of some; *that be righteous overmuch*, and such mens rigidness prevails with them to judge and condemn all but themselves. But I pray what and how many, were the things wherein you differed?

By-ends. *Why they after their headstrong manner, conclude that it is duty to rush on their Journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God, at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rage and contempt, but I am for him when he walks in his golden slippers in the Sun-shine, and with applause.*

Mr *Hold the World*; Ai, and hold you there still; good Mr. By-ends; for, for my part, I can count him but a fool,

a fool, that having the liberty to keep what he has; shall be so unwise as to lose it. Let us be wise *as Serpents*; 'its best to make hay when the Sun shines; you see how the Bee lieth still all winter and bestirs her only when she can have profit with pleasure. God sends sometimes Rain and sometimes Sun shine, if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that Religion best, that will stand with the security of Gods good blessings unto us, for who can imagine, that is ruled by his reason, since God hath bestowed upon us, the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* sayes, that a good man *shall lay up Gold as dust*. But he must not be such as the men before us, if they be as you have described them.

Mr. *Save all*, I think that we are all agreed in this matter; & therefore there needs no more words about it.

Mr. *Money love*. No there needs no more words about this matter indeed, for he that believes neither Scripture nor reason (and you see we have both on our side) neither knowes his own liberty, nor seeks his own safety.

Mr. *By-ends* My Brethren, we are, as you see going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man; a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life; Yet so, as that he can by no means come by them except in appearance, at least he become extraordinary Zealous in some points of Religion that he medled not with before, may he not use this means to attain his end, and yet be a right honest man.

Mr.

Mr. *Money-love.* I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a *Minister* himself. *Suppose a Minister, a worthy man possessed but of a very small benefice, and has in his eyes a greater, more fat and plump by far; he has also, now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it; by altering of some of his principles for my part, I see no reason but a man may do this (provided he has a call, Ai, and more a great deal besides, and yet be an honest man* For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since 'tis set before him by providence: so, then he may get if he can, *Making no question for conscience sake.*

2. Besides; his desire after that benefice, makes him more studious, a more zealous preacher, *&c* And so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his Principles: this argueth, 1 That he is of a self-denying temper, 3 Of a sweet and winning deportment. 4 And so more fit to the Ministerial function.

4. I conclude, then, that a Minister that changes a *small* for *a great*, should not for so doing, be judged as covetous, but rather, since he is improved in his parts and industry thereby he counteth as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesmen* you mentioned: suppose such an one to have but a poor imployment in the world, but by

becoming Religious, he may mend his market, perhaps get a rich Wife, or more, and for better customers to his shop, For my part I see no reason but that this may be unlawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife or more custome to my shope.

3. Besides the man that gets these by becoming religious, gets that which is good, of them that are good by becoming good himself; so then here is a good wife, and good customers, and good gaine, and all these by becoming religious, which is good. Therefore to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. *Money love*, to Mr. *By-ends* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantagious. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call; they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them and they stopt and stood still till they came up to them, but they concluded as they went that not Mr. *By-ends*; but old Mr. *Hold the World* should propound the question to them, because as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends*, and them at their parting a little before.

So they came up to each other and after a short salutation, Mr. *Hold the World*, propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

Chr

Chr. *Then said* Christian, *even a babe in Religion may answer ten thousand such questions. For if it be unlawfull to follow Christ for loaves, as it is*, Joh. 6. *How much more abominable is it to make of him and religion a stalking horse to get and enjoy the world, Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.*

1. Heathens, *for when* Hamor *and* Shechem *had a mind to the Daughter and Cattel of* Jacob, *and saw that there was no wayes for them to come at them but by becoming circumcised, they say to their companions: if every male of us be circumcised, as they are circumcised, shall not their Cattel, and their substance, and every beast of theirs be ours? Their Daughters and their Cattel were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them Read the whole story,* Gen. 34. 20, 21, 22, 23.

2. *The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get widdows houses were their intent, and greater damnation was from God, their Judgement.* Luke 20. 46. 47.

3. *Judas* the Devil was also of this Religion he was religious for the bag, that he might be possessed of what was therein, but he was lost, cast away, and the very Son of perdition.

4. *Simon.* The which was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peters* mouth was according, *Act.* 8. 19. 20. 21. 22.

5. Neither will it out of my mind, but that, that man that takes up Religion for the World, will throw away Religion for the world; for so surely as *Judas* designed the World in becoming religious: so surely did he also sell Religion, and his Master for the same. To

answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer is both Heathenish, Hypocritical and Devilish, and your reward will be according to your work. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered and kept behind; that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men: what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

The cause that Pilgrims have is but little in this life. Lucre *Hill a dangerous Hill*

Then *Christian* and *Hopeful* outwent them again, and went till they came at a delicate Plain called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain, was a little Hill called *Lucre*, and in that *Hill a silver Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain, some also had been maimed there, and could not to their dying day be their own men again.

b Demas at the Hill Lucre.

Then I saw in my Dream, that a little off the Road, over against the *Silver-Mine*, stood *b Demas* (Gentleman like) to call to Passengers to come and see: who said to

Christian

Christian and his fellow; *i* Ho, turn aside hither and I will shew you a thing.

i He calls to Christian and Hopeful to come to him.

Chr. *What thing so deserving as to turn us out of the way.*

Dem. Here is a *Silver Mine*, and some diging in it for Treasure; if you will come, with a little pains you may richly provide for your selves.

Hop. Then said Hopeful *Let us go see.*

Chr. Not I said *Christian*; I have heard of this place before now, & how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas*, saying, Is *not this place dangerous? hath it not hindred many in their Pilgrimage?*

Hopeful *tempted to go, but Christian holds him back.*

Dem. Not very dangerous, except to those that are careless: but withal, he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hop. *I Will warrant you when* By-ends *comes up if he hath the same invitation as we, he will turn in thither to see.* Hos. 4. 18.

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Dem. Then *Demas* called again, saying, But will you not come over and see?

Chr. Then *Christian* roundly answered, saying, *Demas*, Thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to

Christian roundeth up Demas. 2 *Tim.* 4. 10.

bring us into the like condemnation? Besides, if we at all turn aside our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? Is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

2 King. 5. 20. Matth. 26 14. 15 Ch. 27. 1. 2, 3, 5, 6.

Chr. I know you, *Gehazi* was your Great Grand-father, and *Judas* your Father, and you have trod their steps, It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By-ends goes over to Demas

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit, by looking over the brink thereof; or whether they went down to dig, or whether they was smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they never was seen again in the way.

Then Sang CHRISTIAN.

By-ends, and Silver-Demas, both agree,
One calls, the other runs, that he may be
A sharer in his Lucre: so these do,
Take up in this World, and no further go.

Now

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument*, hard by the High-way side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof: At last *Hopeful* espied written above upon the head thereof, a writting in an unusual hand, but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together he found the same to be this, *Remember Lot's Wife*. So he read it to his fellow; after which, they both concluded, that, that was the Pillar of Salt into which *Lot's Wife* was turned, for her looking back with a *covetous heart*, when she was going from *Sodom* for safety, which sudden and amazing sight, gave them occasion of this discourse. *Gen.* 19.26. *They see a Strange Monument.*

Chr. *Ah my Brother, this is a seasonable sight, it came opportunely to us after the invitation which* Demas *gave us to come over to view the* Hill Lucre: *and had we gone over, as he desired us, and as thou was inclining to do (my Brother) we had, for ought I know, been made our selves like this woman, a spectacle for those that shall come after, to behold.*

Hop. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* Wife: for wherein was the difference 'twixt her sin and mine: she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. *Let us take notice of what we see here, for our*

help for time to come: This Woman escaped one judgment, for she fell not by the destruction of Sodom, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hop. True, and she may be to us both *Caution*, and *Example*, *caution* that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by this caution: So *Korah Dathan* and *Abiram*, with the two hundred and fifty men, that perished in their sin, *Numb.* 26. 9 10. did also become a sign, or example to others to beware: but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a Pillar of Salt, specially since the Judgement which overtook her, did make her an example; within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom*, *That they were sinners exceedingly*, *Gen.* 13. 13. Because they were sinners *before the Lord*; that is in his eye-sight; and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom*, was now, like the Garden of *Eden* heretofore: *vers.* 10. This therefore provoked him the more to jealousie, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such even such, as these are, that shall sin in the sight, yea and that too in despite of such examples that are

are set continually before men, to caution them to the contrary, must be partakers of severest Judgements.

Hop. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made my self, this example. This ministereth occasion to us to thank God, to fear before him, and always to remember *Lot's* Wife.

I saw then that they went on their way to a Pleasant River, which *David the King* called the River of God, but *John*, The River of the Water of Life. Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight, they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits; besides, on the banks of this River, on either side, were *green Trees*, for all manner of Fruit; and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; and it was green all the year long. In this Meadow they lay down & slept, for here they might *lie down safely*. When they awake, they gathered again of the Fruit of the Trees; and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang.

A River Pl. 65 9. Rev. 22. Ezek 47. *Trees by the River The fruit & Leaves of the Trees. a Meadow in which they lie down to sleep.* Psal. 22. Isai. 14. 30

Behold ye how these Christial streams do glide.
(To comfort Pilgrims) by the High-way side;
The Meadows green, besides their fragrant smell.
Yield dainties for them: And he that can tell,

What pleasant Fruit, yea, Leaves these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream; that they had not journed far, but the River and the way, (for a time) parted; At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels: *So the Soul of the Pilgrims were much discouraged, because of the way.* Numb. 21. 4. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-paths Meadow*. Then said *Christian* to his fellow, if this *Meadow* lieth along by our way side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

By-Paths Meadow.

One temptation does make way for another.

Hop. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, & were got into the Path, they found it very easie for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain confidence*) so they called after him, and asked

Strong christians may lead weak ones out of the way.

him

him whither that way led? he said, To the Cœlestial Gate! Look said *Christian* did not I tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark: so that they that were behind, lost the sight of him that went before.

I See what it is too suddenly to fall in with strangers.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *Vain-glorious* fools withal, and was dashed in pieces with his fall.

Isa. 9. 16.

A Pit to catch the vain glorious in.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, onely they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water, rose amain.

Reasoning between Christian and Hopeful.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. *I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Christians repentance for leading of his Brother out of the way.

Hope.

Hope. *Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let us try to go back again.

Hope. *But good Brother let me go before.*

Chr. No, if you please let me go first; that if there be any danger, I may first therein, because by my means we are both gone out of the way.

Hop. *No said* Hopeful, *you shal not go first for your mind being troubled, may lead you out of the way again.*

Jer. 31. 1. They are in danger of drowning as they go back.

Then for their encouragement, they heard the voice of one; saying *Let thine Heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in, when we are out.) Yet they adventured to go back; but it was so dark, that the flood was so high, that in their going back, they had like to have been drowned, nine or ten times.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sate down there till the day brake: but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle called *Doubting Castle*: the owner whereof was *Giant Dispair*, and it was in his grounds they now were sleeping; Wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful*, asleep in his grounds. Then with a grim and

They sleep in the ground of Giant Dispair.

surly

surly voice he bid them awake, and asked them whence they were? And what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay from *Wednesday* morning till *Saturday* night without one bit of bread, or drop of drink or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised counsel that they were brought into this distress.

He finds them in his ground, and carries them to Doubting Castle.

The grievousness of their imprisonment Psa. 88. 16.

Now *Giant Dispair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they bound? And he told her: Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to Raging of them,

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The grievousness of their imprisonment Psa. 88. 16.

Now *Gian Dispair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they bound? And he told her: Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to Raveing of them,

them, as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. Thus done, he withdraws and leaves them, there to condole their misery and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away themselves: So when morning was come, he goes to them in a surely manner, as before and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make *m* an end of themselves: either with Knife, Halter or Poison: For why said he, should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked ugly upon them, and rushing to them had doubtless made an end of them himself, but that he fell into one of his *n* fits; (for he sometimes in Sunshine weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

On Thursday *Giant-Despair beats his Prisoners.*

m On Friday *Giant-Despair counsels them to kill themselves.*

n The giant some times has fits.

Chr.

Chr. Brother, said *Christian*, o what shall we do, the life that we now live is miserable: for my part, I know not whether is best, to live thus, or to die out of hand? *Job* 7. 15. *My soul chuseth strangling rather than life:* and the Grave is more easie for me than this *Dungeon:* Shal we be ruled by the *Giant?* o Christian cruſhed.

Hope. *q Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no murther, no not to another mans person; much more then are we forbidden to take his counsel to kill our selves. Besides, he that kills another can but commit murther upon his body; but for one to kill himself, is to kill body and soul at once. And moreover my Brother, thou takest of ease in the Grave, but hast thou forgotten the Hill whither for certain the murtherers go? For no murtherer hath eternal life &c. And let us consider again, that all the Law is not in the hand of* Giant-dispair: *Others so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand: Who knows, but that God that made the world, may cause that* Giant-dispair *may die; or that, at some time or other he may forget to lock us in; or; but he may in short time have another of his fits before us; and may lose the use of his limbs; and if ever that should come to pass again, for my part; I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before, but however, my Brother let's be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murtherers With these words,* Hopeful, *at present did moderate the mind* q Hopeful comforts him.

of

of his Brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well towards evening the *Giant* goes down into the Dungeon again, to see if his Prisoners had taken his counsel: but when he came there, he found them alive, and truly, *alive was all:* for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do *little but breath*: But I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly; and I think that *Christian* fell into a Sownd; but coming a little to himself again, they renewed their discourse about the *Giants* counsel; and whether yet they had best to take it or no. *q.* Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth

q Christian *still dejected.*

r Hopeful *comforts him again, by calling former things to remembrance.*

Hope. r My *Brother said he remembered not how valiant thou hast been heretofore; Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the shadow of Death; what hardship terror and amazement hast thou already gone through and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: Also this Giant has wounded me as well as thee; and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light: But let's exercise a little more patience Remember how thou playedst the man at Vanity-Fair, and wast neither afraid of the Chain nor Cage; nor yet of bloody*

Death

Death: Wherefore let us (at leaſt to avoid the ſhame, that becomes not a Chriſtian *to be found in) bear up with patience as well as we can.*

Now night being come again, and the *Giant* and his Wife being in bed, ſhe asked him concerning the Priſoners, and if they had taken his counſel: To which he replied, They are ſturdy Rogues, they chuſe rather to bear all hardſhip, than to make away themſelves. Then ſaid ſhe, take them into the Caſtle-yard to morrow, and ſhew them the *Bones*, and *Skuls* of thoſe that thou haſt already diſpatched; and make them believe, e're a week comes to an end, thou alſo wilt tear them in pieces as thou haſt done their fellows before them.

So when the morning was come, the *Giant* goes to them again, and takes them into the Caſtle-yard, and ſhews them as his Wife had bidden him.

On Saturday the Giant threatned that ſhortly he would pull them in pieces

Theſe ſaid he, were Pilgrims as you are once, and they treſpaſſed in my grounds, as you have done; and when I thought fit, to tore them in pieces; and ſo within ten days I will do you, Go get you down to yon Den again; & with that he beat them all the way thither: they lay therefore all day on *Saturday* in a lamentable caſe, as before: Now when night was come, and when Mrs. *Diſſidence*, and her Husband, the *Giant*, were got to Bed, they began to renew their diſcourſe of their Priſoners; and withal, the old *Giant* wondered, that he could neither by his blows, nor counſel, bring them to an end. And with that his Wife replied I fear, ſaid ſhe, that they live in hope that ſome will come to relieve them, or that they have pick-locks about them; by the means of which they hope to eſcape. And ſayeſt thou ſo my dear, ſaid the *Giant*, I will therefore ſearch them in the morning.

Well,

Well, on *Saturday* about midnight they began to *Pray* and continued in Prayer till almost break of day.

Now a little before it was day good *Christian*, as one half amazed, brake out in this passionate speech, *What a fool*, (quoth he) *am I thus to lie in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called Promise that will* (I am perswaded) *open any Lock in* Doubting Castle, Then said *Hopeful*, That's good news; good Brother pluck it out of thy bosom, and try: Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out, Then he went to the outward door, that leads into the *Castle yard*, and with his Key opened that door also. After he went to the Iron Gate, for that must be opened too, but the Lock went *damnable* hard, yet the Key did open it; then they thrust open that Gate to make their escape with speed; but that Gate, as it opened made such a creaking, that it waked *Giant-despair*, who hastily rising to pursue his Prisoners; felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the Kings High-way; and so were safe, because they were out of his Jurisdiction.

A Key in Christians *bosom called Promise opens any Lock in* Doubting-Castle.

Now when they were gone over the Stile they began to contrive with themselves what they should do at that Stile, to prevent those that should come after from falling into the hand of *Giant-Despair*. So they consented to erect there a Pillar, and to engrave

A Pillar erected by Christian *& his fellow*

engrave upon the side thereof this Sentence, *Over this Stile is the way to Doubting Caſtle, which is kept by* Giant-Deſpair, *who deſpiſeth the King of the Celeſtial Country and ſeeks to deſtroy the Holy Pilgrims*, Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows.

Out of the way we went, and then we found:
Whats 'twas to tread upon forbiden Ground;
And let them that come after have a care.
Leaſt headleſſneſs makes them, as we, to fear:
Leaſt they for treſpaſſing, his Priſoners are,
Whoſe Caſtel's Doubting *and whoſe name's* Deſpair.

They went then, till they came to the delectable Mountains: which Mountains belong to the Lord of that Hill of which we have ſpoken before; ſo they went up to the Mountains, to behold the Gardens, and Orchards, the Vineyards. And fountains of Water, where alſo they drank and waſhed themſelves, and did freely eat of the Vineyards. Now there was on the top of theſe Mountains, *Shepherds* feeding their flocks, and they ſtood by the High-way ſide. The Pilgrims therefore went to them, and leaning upon their ſtaves; (as is common with weary Pilgrims, when they ſtand to talk with any by the way;) they asked, *u Whoſe delectable Mountains are theſe? and whoſe be the ſheep that feed upon them?*

The delectable Mountains. They are refreſhed in the Mountains.

u Talk with the Shepherds.

Shep. Theſe Mountains are *Immanuels Land*, and they are within ſight of his City, and the ſheep alſo are his, and he laid down his life for them.

Chr.

Chr. *Is this the way to the Celestial City?*

Shep. You are just in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that shal get thither indeed.

Chr. *Is the way safe or dangerous?*

Shep. Safe for those for whom it is to be safe, But *transgressors shall fall therein* Hos. 14. 9.

Chr. *Is there in this place any relief for Pilgrims, that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers:* Heb. 13. 1. 2. Therefore the good of the place is before you.

I saw also in my Dream, that when the *shepherds* perceived that they were way-faring men, they also put questions to them, (to which they made answer as in other places) as, Whence came you, and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither do shew their face on these Mountains. But when the Shepherds heard their answers: being pleased therewith, they looked very lovingly upon them and said, x *Welcome to the delectable Mountains.*

x *The shepherds welcome them.*

The names of the Shepherds.

The Shepherds I say whose names were *Knowledge Experience, Watchful* and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these delectable Mountains. They then told them, that they were content to stay; and so they went to their rest that night because it was very late.

Then

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we shew these Pilgrims some y wonders? So when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful*, looked down, and saw at the bottom several Men, dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to *Hymeneus*, and *Philetus*, 2 *Tim* 2. 17 18 As concerning the Faith of the Returection of the Body? They answered yes. Then said the Shepherds. Those that you see lie dashed in pieces at the bottom of this Mountain *are they*: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come to near the brink of this Mountain.

y They are sure wonders The mountains of Error.

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution*: and bid them look afar off: Which when they did; they perceived, as they though several Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian, what means this?*

A Mount Caution.

The

The *Shepherds* then answered, Did you not see a little below these Mountains, a *Stile* that led into a Meadow, on the left hand of this way? They answered Yes. Then said the Shepherds, From that Stile there goes a path that leads directly to *Doubting Castle*, which is kept by *Giant-Despair*; and these men (pointing to them among the Tombs) came once on in Pilgrimage as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Giant-Despair*, and cast into *Doubting Castle*, where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs; where he has left them to wander to this very day; that the saying of the Wise-Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Prov. 21. 26. Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet not said nothing to the Shepherds.

A By-way to Hell.

Then I saw in my Dream, that the Shepherds had them to another place in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a rumbling noise, as of fire, & a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *what means this*; The Shepherds told them, this, is a by-way to Hell, a way that Hypocrites go in at; namely such as sell their Birth-right, with *Esau*: Such as sell their Master, with *Judas*; Such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Annanias* and *Saphira* his Wife.

Hope.

Hop. Then said *Hopeful* to the Shepherds, I *perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

Shep. Yes, and held it a long time too.

Hop. How far might they go on Pilgrimage in their day: since they not withstanding were thus miserably cast away?

Shep. Some further and some not so far as these Mountains.

Then said the Pilgrims on to another, *We had need to cry to the strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards; and the shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds on to another, Let us here shew to the Pilgrims the Gate of the Celestial City, if they have skill to look through our *b* Perspective-Glass. The Pilgrims then lovingly accepted the Motion So they had them to the top of an high Hill, called *c* *Clear*, and gave them their Glass to look. Then they assayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the Glass, yet they thought they saw something like the Gate, and also some of the place. Then they went away and sang this Song.

b *The shepherds perspective Glass.*

c *The Hill Clear.*

The fruits of slavish Fear.

Glory of the

Thus by the Shepherds, secrets are revealed.
Which from all other men are kept conceal'd;

Come

Come to the Shepherds then, if you would see,
Things deep, things hid and that mysterious be.

When they were about to depart one of the Shepherds gave them a *note of the way*. Another of them bid them *beware of flatterers*. The third bid them *take heed that they sleep not upon the Inchanted Ground*. And the fourth, bid them *God speed*. So I awoke from my Dream.

A Two-fold Caution.

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains along the high way towards the City. Now a little below these Mountains, on the left hand, lieth the Countrey of *Conceit*; from the which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was *Ignorance*. So *Christian* asked him, *From what parish he came? and whither he was going?*

The Countrey of Conceit out of which came Ignorance.

Ign. Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Celestial City.

Christian and Ignorance hath some talk.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ign. As other good people do, saith he.

Chr. But what have you to shew at that Gate that may cause that the Gate should be opened to you?

The ground of Ignorance hope.

Ign. I know my Lords will, and have been a good liver; I pay every man his own, I Pray, Fast, pay Tithes and give Alms;

Alms, and have left my Countrey, for whither I am going.

Chr. *But thou camest not in at the Wicket gate, that is, at the head of this way: thou comest in hither through that some crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shal come, thou wilt have laid to thy charge, that thou art a Thief and a Rober, instead of getting admittance into the City.*

Ign. Gentlemen ye be utter strangers to me, I know you not; be content to follow the Religion of your Countrey, & I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that, that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into the way.

He saith to every one, that he is a fool.

When *Christian* saw that the man was wise in his own conceit; he said to *Hopeful*, whisperingly. *There is more hopes of a fool than of him.* Prov. 26. 11. And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* Eccles. 10. 3. What shal we talk further with him? O I forgo him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, & see if by degrees we can do any good to him? Then said *Hopeful.*

How to carry it to a fool.

Let Ignorance a little while now muse
On what is said, and let him not refuse

Good counsel to embrace, lest he remain,
Still Ignorant of what's the chiefest gain.
God saith those that no understanding have,
(Although he made them) them he will not save.

Hope. He further added, It is not good, I think to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying of him back to the door that they saw on the side of the Hill. Now good Christian began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away*, that dwelt in the Town of *Apostacy*. But he did not perfectly see his face; for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate.* Then said *Christian* to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*; but a good man, and he dwelt in the Town of *Sincere*. The thing was this, at the entring in of this passage, there comes down from *Broad way-gate*, a Lane, called

Mat. 12. 45
Prov. 5. 22.

The destruction of one Turn-away.

Christian *telleth his Companion a story of Little-Faith.*

Broad-way Gate.

Dead *mans* Lane.

called *Dead-mans-Lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened at that time, to come down the *Lane* from *Broad-way gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-Faith* where he was, came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came up all to him, and with threatning language bid him stand. At this *Little-Faith* looked as white as a clout, and had neither power to fight, nor flie. Then said *Faint heart* Deliver thy Purse; but he making no haste to do it, (for he was loath to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the Road, and fearing least it should be one *Great-grace* that dwels in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while; *Little-Faith* came to himself, and getting up, made shift to scrable on his way. This was the story.

Little-Faith robbed by Faint-heart, Mistrust, and Guilt. They got away his Silver, and knock him down.

Hope. But did they take from him all that ever he had?

Chr. No; the place where his Jewels were, they never

Little-Faith *lost not his best things.* 1 Pet. 4.18.

never ranſack'd; ſo thoſe he kept ſtill; but as I was told, the good man was much afflicted for his loſs. For the Thieves got moſt of his ſpending money. That which they got not, (as I ſaid) were Jewels; alſo he had a little odd money left but ſcarce enough to bring him to his Journeys end; nay, (if I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive; (for his Jewels he might not ſell.) But beg, and do what he could, *he went* (as we ſay) *with many a hungry belly*, the moſt part of the reſt of the way.

Little-Faith *forced to beg to his Journeys end.*

Hope. *But is it not a wonder they got not from him his Certificat, by which he was to receive his admittance at the Celeſtial Gate.*

He kept not his beſt things by his own cunning 2 Tim. 1. 14.

Chr. 'Tis a wonder, but they got not that; though they miſt it not through any good cunning of his: for he being diſmayed with their comming upon him, had neither power nor skil to hide any thing; ſo 'twas more by good providence, than by his endeavour, that they miſt of *that good thing.*

Hope. *But it muſt needs be a comfort to him, that they got not this Jewel from him.*

1 Pet. 1.9.

Chr. It might have been great comfort to him, had he uſed it as he ſhould; but they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in their taking away his money: indeed he forgot it a great part of the reſt of his Journey; and beſides, when at any time, it came into his mind, and he began to be comforted therewith, then would freſh

fresh thoughts of his loss come again upon him; and those thoughts would swallow up all.

Hope. *Alas poor man! this could not but be a great grief unto him.*

Chr. Grief! Ay, a grief indeed! would it not have been so to any of us, had we been used as he to be robbed and wounded too: and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life. *He is pitied by both Christian and snibbeth his fellow for unadvised speaking*

Hope. *But 'tis a wonder that his necessity did not put him upon selling or pawning some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Chr. Thou talkest like one, upon whose head is the *shell* to this very day: For what should he pawn them? or to whom should he sell them? In all that Country where he was robbed his Jewels were not accounted of, nor did he want that relief which could from thence be administred to him? besides, had his Jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him than the appearance, & villany of ten thousand thieves.

Hope. *Why art thou so tart my Brother?* Esau *sold his Birthright, and that for a mess of Pottage; and that Birthright was his greatest Jewel: and if he, why might not* Little-Faith *do so too?* Heb. 12. 16.

Chr. *Esau* did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Catiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates, *Esau's* Birth-right was Typical, but *Little-Faiths* Jewels were not so, *Esaus* belly was his God, but *Little-Faiths* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-Faiths* did not so. Besides, *Esau* could see no further than to the fulfilling of his Lusts; For *I am at the point to die*, said he, *and what good will this Birthright do me?* But *Little-Faith*, thought it was his lot to have but *Little Faith*, was by his *little Faith*, kept from such extravagencies; and made to see and *prize* his Jewels more, than to sell them, as *Esau* did his Birth-righ. You read not any where that *Esau* had *Faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away.* Jer. 2. 24. When their minds are set upon their Lusts: they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above: Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have brought them) to fill his mind with

a discourse about Esau and Little-Faith.

Esau was ruled by his lusts. Gen. 25. 32.

Esau never had Faith.

Little-Faith could not look upon Esau's Porrage.

A comparison between

empty

empty things? Will a man give a peny to fill his belly with Hay? or can you perswade the *Turtle-Dove* to live upon Carrion, like the *Crow*? Through *Faithless* ones can for carnal Lusts, pawn, or morgage; or sell what they have, and themselves outright to boot; yet they that have *Faith saving faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake. *the Turtle Dove and the Crow.*

Hope. *I acknowledge it; but yet your severe reflection had almost made me angry.*

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. *But Christian, These three fellows, I am perswaded in my heart are but a company of Cowards: would they have run else, think you as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might me thinks, have stood one brush with them, and have yielded when there had been no remedy.* Hopeful swaggers.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, *Little-Faith* had none: and I perceive by thee my Brother, hadst thou been the man concerned thou art but for a brush and then to yield. And verily, since this is the right of thy stomack, now they are at a distance from us; should they appear to thee, as they did to him, they might put thee to second thoughts. *No great heart for God where there is but little-faith. We have more courage when out, than when we are in.*

But consider again, they are but Jour-
Psal. 5. 8. ney-men Thieves, they serve under the
Christian King of the Bottomless pit, who, if need
tells his own be, will come to, to there aid himself, &
experience *his voice is as the roaring of a Lion.* I my
in this case. self have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three Valliants set upon me, and I beginning like a *Christian*, to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my Life for a Penny, But that as God would have it, I was clouthed with Armour of Proof. Ay, and yet, though I was so harnessed, I found it hard work to quit my self like a Man: no Man can tell what in that combat attendes us, but he that hath been in the battle himself.

Hope. *Well, but they ran, you see, when they did but suppose that one* Great-Grace *was in the way.*

Chr. True they have often fled both
The Kings they and their Master, when *Great-Grace*
Champion. hath but appeared; and no marvel, for he is the *Kings Champion*. But I tro, you will put some difference between *Little-Faith* and the *Kings Champion*: all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have great Faith, some have little: this man was one of the weak, and therefore he went to the walls.

Hope. *I would it had been* Great-grace *for their sakes.*

Chr. If it had been he, he might have had his hands full. For I must tell you, that though *Great-grace* is excelent good at his Weapons; and has, and can, so long as he keeps them at Swords-point, do well enough with them;

them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do.

Who so looks well upon *Great grace's* face shall see those scars and cuts there that shall easily give demonstration of what I say. Yea once I heard that he should say, (and that when he was in the Combat) *We despaired even of life*: How did these sturdy Rogues and their Fellow make *David* groan, mourn, and roar? Yea *Haman* and *Hezekiah* too though Champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but though some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King at their whistle, he is never out of hearing, and if at any time they be put to the worst, he, if possible, comes in to help them: And of him it is said, *The sword of him that layeth at him cannot hold the Spear: the Dart, nor Habergon, he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie, Sling-stones are turned, with him into stubble, Darts are counted as stubble, he laugheth at the shaking of a Spear*: What can a Man do in this case? 'Tis true, it a Man could at every turn have *Jobs* Horse, and had skill and courage to ride him, he might do notable things. *For his Neck is cloathed with Thunder, he will not be afraid as the Grashopper, the Glory of his Nostrils is terrible, he paweth in the Valley, rejoyceth in his strength, and goeth out to meet*

Job 41. 26. Leviathans sturdiness. The excellent Metal that is in Job's Horse

meet the Armed Men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The Quiver rattleth against him, the glittering Spear, and the Shield: He swalloweth the Ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha: and he smelleth the Battle afar off, the thundring of the Captains, and the shoutings. Job 39. 19.

But for such Footmen as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foild, not be tickled at the thoughts of our own manhood: for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before; He would swagger, as he would: He would as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down with these Villannies as he?

When therefore we hear that such Robberies are done on the Kings High-way, two things becomes us to do: first to go out *harnessed* and to be sure *to take a shield with us*: For it was for want of that, that he that lait so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that hath skill hath said, *Above all take the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Eph. 6. 16

'Tis good to have a convoy Exod. 33 15. Psal. 3. 5. 6. 7. 8. Psal. 27. 1, 2, 3.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the shadows of death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but

go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him *the proud helpers fall under the slain.* Isa. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts, though I fear we are not got beyond all danger. However since the Lion and the Bear have not as yet, devoured me, I hope God will also deliver us from the next uncircumcised *Philistins.* Than Sang *Christian.*

Poor Little Faith! Hast been among the Thieves?
Wast robb'd? Remember this who so believes:
And get more Faith; then shall you Victors be
Over ten thousand else scarce over three.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put it self into their way, and seemed withal, to lie as in sight as the way which they should go; and here they knew not which of the two to take, for both seemed, straight before them; therefore here they stood still to consider; And as they were thinking about the way, behold, a man black of flesh, but covered with a very light Robe, came to them, and asked them, why they stood there? They answered, They were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way, that but now came into the road, which by degrees turned, and turned them so from the City, that they desired to go to, that in little time

A way and a way.

The flatterer finds them.

Christian. and his fellow deluded

time their faces were turned away from it; yet they followed him. But by and by before they were aware, he led them within the compass of a Net, in which they were both so entangled, that they knew not what to do; and with that, *the white robe fell off the black mans back*; then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

They are taken in a Net.

Chr. *Then said* Christian *to his fellow, Now do I see my self in an error. Did not the shepherds bid us beware of the flatterer? As is the saying of the wise men so we have found it this day:* A man that flattereth his Neighbour, spreadeth a Net for his feet, *Prov.* 29. 5.

They bewail their condition.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept our selves from the Paths of the destroyer. Here *David* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a whip of small cord in his hand. When he was come to the place where they were he asked them whence they came? and what they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him for he was going thither too. Then said he with the Whip, it is *Flatterer*, a false Apostle, that hath transform-

A shining one comes to them with a whip in his hand.

Pro. 29 4.
Dan. 11. 32.
2 Cor. 11. 13. 14.

ed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you ly the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then. If they had not of them Shepherds *a note of direction for the way*? They answered Yes. But did you said he, when you were at a stand, pluck out and read your note? They answered, No, He asked why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, *that this fine spoken man had been he.*

They are examined, & convicted of forgetfulness.

Deceivers fine spoken Rom. 16. 18.

Then I saw in my Dream, that he commanded them to *ly down*; which when they did, he chastised them sore to teach them the good way wherein they should walk; and as he chastised them he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, Singing.

Deu. 25. 2. 2 Chron. 6. 26. 6. Rev. 2. 19.

They are whipt and sent on their way.

Come hither, you that walk along the way:
See how the Pilgrims; fare, that go astray!
They catched are in an intangling Net,
Cause the good Counsel lightly did forget.

This

'Tis true, they rescu'd were but yet you see,
They'er scourg'd to boot: Let this you caution be.

Now after a while, they perceived afar off, one coming softly and alone all along the High-way to meet them. Then said *Christian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going.

The Atheist meets them.

Chr. *We are going to the Mount Sion.*

Then *Atheist* fell into a very great Laughter.

He laughs at them.

Chr. *What is the meaning of your laughter.*

Atheist. I laugh to see what ignorant persons you are to take upon you so tedious a Journey, and yet are like to have nothing but your travel for your pains.

Chr. *Why man? Do you think we shall not be received?*

They reason together.

Atheist. Received, There is no such place as you dream of, in all this world.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years. But find no more of it, than I did the first day I set out.

Jer. 22. 13. Eccl. 10. 15.

Chr. *We have both heard and believed that there is such a place to be found.*

Atheist. Had not I, when at home believed, I had no

no: come this far to seek: But finding none, (and yet I should, had their been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh my self with the thing that I then cast away; for hopes of that, which I now see, is not.

The Atheist takes up his content in this world

Chr. *Then said* Christian *to* Hope-ful his fellow, *Is it true which this man hath said?*

Christian proveth his Brother.

Hope. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our hearkening to such kind of Fellows, What! no Mount *Sion*? Did we not see, from the delectable Mountains, the Gate of the City? Also, are we not now to walk by Faith? *b* Let us go on, said *Hopeful*, lest the man with the whip overtakes us again.

Hopefuls gracious answer. 2 Cor. 5.7. *b A remembrance of former chastisements is an help against present temptation.*

You should have taught me that Lesson, which I will round you in the ears withal: *Cease, my Son to hear the Instruction that causeth to err from the words of knowledge.* I say my Brother, cease to hear him, and let us believe to the saving of our Soul.

Pro.19.27 Heb.10.39

Chr. *My Brother, I did not put the question, to thee, for that I doubted of the Truth of our believe my self: But to prove thee, and to fetch from thee, a fruit of the honesty of thy heart. As for this man; I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.*

A fruit of an honest heart. 1 Joh.2.21.

Hope

Hope. Now do I rejoyce in hope of the glory of God; so they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air, naturally, tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull. And heavy of sleep; wherefore he said unto *Christian*, I do now begin to grow so drowsie; that I can scarcely hold up mine eyes: let us lie down here and take one nap.

They are come to the inchanted ground.

Hopeful begins to be drowsie.

Christian *keeps him awake.*

Chr. By *no means* (said the other) *lest sleeping; we never awake more.*

Hope. Why my Brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. *Do you not remember, that one of the Shepherds bid us beware of the Inchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do other but let us watch and be sober.* 1 Thes. 5. 6.

Hope. I acknowledge my self in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one.* *Eccles.* 4. 9. Hitherto hath my company been my mercy; *and thou shall have a good reward for thy labour.*

His thankful.

Chr. *Now then, said* Christian, *to prevent drowsiness in this place, let us fall into good discourse.*

To prevent drowsiness, they fall to good discourse.

Hope. With all my heart said the other.

Chr. *Where shall we begin?*

Hope. Where God began with us. But do you begin if you please.

Good discourse.

Chr.

Chr. *I will ſing you firſt this Song.*

When Saints do ſleepy grow, let them come hither,
And hear how theſe two Pilgrims talk together:
Yea let them learn of them, in any wiſe,
Thus to keep open their drowſie ſlumbering eyes;
Saints fellowſhip if it be manag'd well,
Keeps them awake and that in ſpight of Hell.

course preventing drowſineſs

The Dreamers note.

Chr. *Then* Chriſtian *began and ſaid, I will ask you a queſtion, How* c *came you to think at firſt of doing as you do now.*

Hop. Do you mean, How came I at firſt to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

c *They begin at the beginning of their converſion.*

Hope. I continued a great while in the delight of thoſe things which were ſeen and ſold at our *Fair*; things, which I believe now would have (had I continued in them ſtil) drowned me in perdition and deſtruction.

Chr. *What things were they?*

Hop. All the Treaſures and Riches of the World. d Alſo I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath breaking, and what not, that tended to deſtroy the Soul. But I found at laſt, by hearing and conſidering of things that are Divine, which indeed I heard of you, as alſo of beloved *Faithful*, that was put to death for his Faith and good living in *Vanity-Fair*, *That the end of theſe things is death. Rom.* 6. 21.22.23. And that for theſe things ſake the wrath of God cometh upon the children of diſobedience. *Eph.* 5. 6.

d Hopeful's *life before converſion.*

Chr.

Chr. *And did you presently fall under the power of th conviction?*

e Hopeful at first shuts his eyes against the light.

Hope. No, e I was not willing pr sently to know the evil of sin, nor th damnation that follows upon the commi sion of it, but endeavoured, when m mind at first began to be shaken with th word, to shut mine eyes against the lig thereof.

Chr. *But what was the cause of your carring of it th to the first working of God's blessed spirit upon you?*

f Reasons of his resisting the light

Hope. f The causes were, 1. I w ignorant that this was the work of Go upon me, I never thought that by awak nings for sin God at first begins the co version of a sinner, 2. Sin was yet ver sweet to my flesh and I was loath to leave it, 3. I coul not tell how to part with mine old Companions, thei presence and actions were so desirable unto me. 4. Th hours in which convictions were upon me, were suc troublesome and such heart affrighting hours, that could not bear, no not so much as the remembrance o them upon my heart.

Chr. *Then as it seems, sometimes you got rid of yo trouble.*

Hope Yes verily, but it would come into my min again; and then I should be as bad; nay worse than was before.

Chr. *Why, what was it that brought your sins to min again?*

g When he had lost his sense of sin, what

Hop Many things, as,

1. g If I did but meet a good man in th Streets; or,

2. If I have heard any read in th Bible; or,

3.

3. If mine Head did begin to ake; or, *brought it*
4. If I were told that some of my Neigh- *again.*
bors were sick; or,
5. If I heard the Bell toll for some that were dead; or,
6. If I thought of dying my self; or,
7. If I heard that sudden death happened to others:
8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. *And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?*

Hope. No, not I, for then they got faster hold of my Conscience. And then if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?* *When he*
could no
longer shake
off his guilt
by sinful
courses then
he endea-
vours to
mend.

Hope. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. *And did you endeavour to mend?*

Hop. Yes, and fled from; not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading Weeping for sin, speaking Truth to my Neighbours; *&c.* These things did I, with many others, too much here to relate.

Chr. *And did you think your self well then?*

Hope. Yes, for a while: but at the last *Then he*
my trouble came tumbling upon me again, *thought*
and that over the neck of all my Reform- *himself wel*
ations.

Chr. *How came that about, since you were now reformed?*

Hope. There were several things *Reformati-*
brought it upon me, especially such sayings *on at last*

as these: *All our righteousnesses are as filthy rags.* Isa. 64. 6. *By the works of the Law no man shall be justified.* Gal. 2. 16. *When you have done all things say, We are unprofitable:* Luke 17. 10. With many more such like: From whence I began to reason with my self thus: If All my righteousnesses are filthy rags, if by the deeds of the Law, No man can be justified: And, if when we have done *All*, we are yet unprofitable: Then 'tis but a folly to think of Heaven be the Law. I further thought thus. *h* If a man runs an hundred pound into the Shop-keepers debt and after that shall pay for all that he shall fetch, yet if his old debt stand still in the Book uncrossed: for that the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

could not help, and why.

h His being a debtor by the Law troubled him.

Chr. *Well, and how did you apply this to your self?*

Hop. Why, I thought thus with my self: I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score: therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions

Chr. *A very good application: but pray go on.*

Hope. Another thing that hath troubled me, even since my late amendment, is, that If I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had had been faultless.

His espying bad things in his best duties, troubled with.

Chr.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do till I brake my mind to *Faithful* for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me. *This made him break his mind to Faithful, who told him the way to be saved.*

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased & satisfied with mine own amendments, I had called him fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. *But did you think, when at first when he suggested it to you, that there was such a man to be found of whom it might justly be said, That he never committed sin?*

Hope. I must confess the words at first sounded strangly; but after a little more talk and company with him, I had full conviction about it. *At which he started at present.*

Chr. *And did you ask him what man this was, and how you must be justified by him?* Heb. 10. Rom. 4. Col. 1. 2 Per. 1.

Hop. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High; *i* And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy to justifie another before God? And he told me, He was the mighty God, and did what he did and died the death also not for *i A more particular discovery of the way to be saved.*

him-

himself, but for me; to whom his doings & the worthlyness of them should be imputed, if I believed on him.

Chr. *And what did you do then?*

His doubts of acceptation.

Hop. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said* Faithful *to you then?*

Mat. 11. 28. *k He is better instructed.*

Hope. He bid me go to him and see: Then I said, it was presumption; he said, No: for I was invited to come. *k* Then he gave me a Book of *Jesus* his inditing, to encourage me the more freely to come; And he said concerning that Book, That *every* jot and tittle thereof stood firmer than Heaven and Earth.

Mat. 24. 35. Psal. 95. 6. Dan. 6. 10. Jer. 29. 12. 13.

Then I asked him what I must do when I came? and he told me, I must intreat upon my knees with all my heart and soul, the Father to reveal him to me.

Exod. 25. 22 Levi. 16. 9. Num. 7. 8. Heb. 4. 6.

Then I asked him further, How I must make my supplication to him? And he said Go, and thou shalt find him upon a mercy-seat, where he sits all the year long to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came: *l* and he bid me pray to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ: for I see that if his righteousnes had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God and hast ordained that thy Son Jesus Christ should be the Saviour of the Word and*

l He is bid to Pray.

more-

oreover, that thou art willing to beſtow him upon ſuch a or ſinner as I am (and I am a ſinner indeed) Lord take erefore this opportunity, and magnifie thy grace in the alvation of my ſoul through thy Son Jeſus Chriſt. Amen.

Chr. *And did you do as you were bidden?*

Hope Yes, over, and over, and over.

Chr. *And did the Father reveal his Son to you?*

Hope. Not at the firſt, nor ſecond, nor hird, nor fourth, nor fifth; no nor at the xth time neither. *He Prays.*

Chr. *What did you do then?*

Hope. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off raying?*

Hope. m Yes, an hundred times, wice told. *m He thought to leave off Praying.*

Chr. *And what was the reaſon you did not?*

Hop. n I believed that, that was true which had been told me, to wit, That without the righteouſneſs of this Chriſt, all the world could not ſave me; And herefore thought I with my ſelf, If I leave ſt, I die; and I can but die at the Throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, becauſe it will ſurely come, and will not tarry.* Heb. 2. 3. So I continued Praying until the Father hewed me his Son. *n He durſt not leave off Praying and why.*

Chr. *And how was he revealed unto you?*

Hope. I did not ſee him with my bodily eyes, *But with the eyes of mine underſtanding*; Eph. 18 19. And hus it was. One day I was very ſad, I think ſadder han at any one time in my life; and this ſadneſs was hrough a freſh ſight of the greatneſs and vileneſs

of

of my sins: And as I was then looking f
nothing but *Hell*; and the everlasting dar
nation of my Soul, suddenly, as I thought
I saw the Lord Jesus looking down from
Heaven upon me, and saying, *Believe o*
the Lord Jesus Christ and thou shalt be sav

Christ is revealed to him and how.

ed Acts 16. 30. 31.

But I replied, Lord, I am a great, a very great sinner; and he answered, *My Grace is sufficient for thee.* 2 Cor. 12. 9. Then I said, but Lord, what is believing? And then I saw from that saying, [*He that cometh to me shall never hunger, and he that believeth on me shall never thirst.*] Joh. 6. 35. That believing and coming was all one, and that he that came, that is, run out in his heart and affections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Joh. 6. 16. Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? then he said, *Christ Jesus came into the World to save sinners.* 1 Tim. 1. 15. *He is the end of the Law for righteousness to every one that believes* Rom. 10. 4. *He died for our sins, and rose again for our justification*: Chap. 4. He *loved us, and washed us from our sins in his own blood. He is Mediator between God and us. He ever liveth to make intercession for us.* Heb. 7. 24. 25. From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the penalty thereof, was not for himself; but for him that will accept it for his Salvation, and be thankful,

thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love, to the Name, People, and Ways of Jesus Christ.

Chr. This was a Revelation of Christ to your soul indeed: But tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justifie the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind coming after. *Look* said he, to *Christian*, *how far yonder youngster loitereth behind.*

Chr. Ay, Ay, I see him he careth not for our company

Hop. But I trow, it would not have hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you he thinketh otherwise.

Hope That I think he doth, but however let us tarry for him. So they did.

Young Ignorance comes up again.

Then *Christian* said to him, *Come away man, why do you stay so behind?*

Ignor. I take my pleasure in walking a-

There talk one

lone, even more a great deal than in company, unless I like it better.

Then said *Christian* to *Hopeful*, (but softly) did not tell you he cared not for our company: But however *said he*, come up and let us talk away the time in this solitary place. *Then directing his speech to* Ignorance he said, Come, how do you? How stands it between God and your Soul now?

o Ignorances *hope, and the ground of it* Pro. 28.29

Ignor. O I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. *What good motions? pray tell us.*

Ign. Why, I think of God and Heaven.

Chr. *So do the Devils, & damned souls.*

Ign. But I think of them, and desire them.

Chr. *So do many that are never like to come there.* The Soul of the Sluggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt for leaving of all is an hard matter; yea a harder matter than many are aware of; But why, or by what art thou perswaded that thou hast left all for God and Heaven.*

Ignor. My heart tells me so.

Chr. *The wise man says,* He that trusts his own heart is a fool. *Prov.* 28 26.

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr *But how dost thou prove that?*

Ignor. It comforts me in hopes of Heaven.

Chr. *That may be through its deceitfulness; for a man's heart may minister comfort to him in the hops of that thing for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a Thief: Thy heart tells thee so; Except the word of God beareth witness in this matter, other testimony is of no value.*

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods Commandments.

Chr. *Yes; that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments; But is one thing indeed to have these, and another thing, only, to think so.*

Ignor. Pray, what count you good thoughts, and a life according to Gods Commandments?

Chr. There are good thoughts of divers kinds some respecting our selves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves. *What are good thoughts.*

Chr. *Such as agrees with the Word of God.*

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. When we pass the same Judgement upon our selves which the Word passes: To explain my self, The Word of God saith of persons in a natural condition, There is none righteous, there is none that doth good. *It saith also,* That every imagination of the heart of man is only evil; and that continually. *And again,* The imagination of mans heart is evil from his Youth. Now then when we think thus of our selves, having sense thereof, then are our thoughts good ones, because, Rom. 3. Gen. 6. 8.

according to the Word of God.

Ignor. *I will never believe that my heart is thus bad.*

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a judgement upon our HEART, so it passeth a Judgement upon our WAYS; and when our thoughts of our Hearts and Ways agree with the Judgments which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. *Make out your meaning.*

Chr. Why, the Word of God saith, That mans ways are crooked ways; not good, but perverse: It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his waies, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the Judgement of the Word of God.

Psa. 125.5. Pro. 2.15. Rom. 3.

Ignor. *What are good thoughts concerning God?*

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is; when we think of his Being & Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reverence to us, Then we have right thoughts of God; when we think that he knows us better than we know our selves, and can see sin in us, when, and where we can see none in our selves, when he think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor

Ignor. *Do you think that I am such a fool, as to think God can see no further than I? Or that I would come to God in the best of my performances?*

Chr. Why how doest thou think in this matter?

Ignor. *Why, to be short, I think I must believe in Christ for Justification.*

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, nor actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christs personal righteousness to justifie the before God. How then dost thou say, I believe in Christ?

Ignor. *I believe well enough for all that.*

Chr. How dost thou believe?

Ignor. *I believe that Christ died for sinners; and that I shall be justified before God from the curse through his gracious acceptance of my obedience to his Law: or thus, Christ makes my Duties that are religious, acceptable to his Father by vertue of his Merits: and so shall I be justified.* The Faith of Ignorance.

Chr. Let me give an answer to this Confession of thy Faith.

1. Thou believest with a fantastical Faith, for this Faith is no where described in the Word.

2. Thou believest with a false Faith, because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions: and of thy person for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty

For

For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs righteousness: (which righteousness of his, is, not an act of grace, by which he maketh for Justification, *thy* obedience accepted of God, but his personal obedience to the Law in doing and suffering for us; what that required at our hands.) This righteousness, I say, true Faith accepteth under the skirt of which: the soul being shrouden, and by it presented as spotless before God, it is accepted & acquit from condemnation

Ignor. *What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tollerate us to live as we list. For what matter how we live if we may be justified by Christs personal righteousness from all when we believe it?*

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say, Ignorant thou art of what Justifying righteousness is, and as *Ignorant* how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art Ignorant of the true effects of saving Faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word Ways and people, and not as thou *Ignorantly* imagineſt.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. *What! you are a man for revelation! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.*

Ignorance jangels with them.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor

Ignor: *That is your Faith but not mine: yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.* *He speaks reproachfully of what he knows not.*

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter. for this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which Faith, I perceive, poor *Ignorance* thou art ignorant of. Be awakened then; see thine own wretchedness, and flie to the Lord Jesus; & by his righteousness which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation. *Mat.* 11. 28. 1 Cor. 1. 3. Eph. 1. 18 19.

Ignor. *You go so fast, I cannot keep pace with you; do you go on before, I must stay a while behind.* *The talk broke up*

Then they said.

Well Ignorance *wilt thou yet foolish be.*
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know.
E're long the evil of thy doing so:
Remember man in time stoop, do not fear,
Good counsel taken well saves: therefore hear,
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) *I'le warrant thee.*

Then *Christian* addressed thus himself to his fellow. *Chr.* Well, come my good Hopeful, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on a peace before, and *Ignorance*, he came hobling after. Then said *Christian* to his Companion, *it pitties me much for this poor man, it will certainly go ill with him at last.*

Hope. Alace, there are abundance in our Town in his condition, whole Families, yea, whole Streets, (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. Indeed the Word saith, *He hath blinded their eyes, lest they should see*, &c. But now we are by our selves, what do you think of such men? Have they at no time, think you conviction of sin, and so consequently fears that their state is dangerous?

Hope. Nay do you answer that question your self, for you are the elder man.

Chr. Then, I say, sometimes (as I think) they may but they begin naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperatly seek to stifle them; and presumptously continue to flatter themselves in the way of their own hearts.

The good use of fear.
Job. 28. 29.
Psa. 111. 10.
Prov. 1. 7.
Ch. 9. 10.
Right fear.

Hope. I do believe, as you say, that fear tends much to mens good and to make them right at their beginning to go on Pilgrimage.

Chr. Without all doubt it doth, if it be right: for so says the Word, The fear of the Lord is the beginning of Wisdom.

Hop. How will you describe right fear?

Chr. True, or right fear is discovered by three things.

1. By its rise, it is caused by saving convictions for sin.

2. it

2. It driveth the soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word and ways, keeping it tender, and making it afraid to turn from them to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said: I believe you have said the truth Are we now almost got past the inchanted ground?

Chr. *Why, are you weary of this discourse?*

Hope. No verily, but that I would know where we are.

Chr. We have not now above two Miles further to go thereon. But let us return to our matter. *p* Now the ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.

Why ignorant persons stifle convictions.
p In general.
q 2. in particular.

Hope. *How do they seek to stifle them?*

Chr. *q* 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them was presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hop. I know something of this my self; for before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbor* Ignorance *by himself, and fall upon another profitable question.*

Hop With all my heart but you shall still begin.

Chr. *Well then, Did you not know about ten years ago one* Temporary *in your parts, who was a forward man in Religion then?*

Talk about one Temporary. *Where he dwelt.*

Hope. Know him! Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn back.*

He was towardly once.

Ch. Right; *he dwelt under the same roof with him. Well that man was much awakened once: I believe that then he had some sight of his sins, and of the wages that was due thereto.*

Hope. I am of your mind, (for my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, *Lord, Lord.*

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one* Save-self, *and then he became a stranger to me.*

Hope. Now since we are talking about him let us a little enquire into the reason of the sudden backsliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Hope, Well then, there are in my Judgement four reasons for it.

Reason why towardly ones go back

1. Though the Consciences of such men are awakened, yet their minds are not changed; therefore when the power

of guilt weareth away, that which provoked them to be religious ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a dog has a mind) but because it troubleth his stomack; but now when his sickness is over, and so his stomack eased, his desires being not at all alienate from his vomit, he turns him about, and licks up all. And so it is true which is written, *The Dog is returned to his own vomit again*. 2 Pet. 2 22. Thus I say, being hot for Heaven, by vertue only of the sense and fear of the torments of Hell; as their sense of Hell, and the fears of damnation chils and cools, so their desires for Heaven and Salvation cooll also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and happiness die; and they return to their course again.

2. Another reason is, They have slavish fears that do over master them. I speak now of the fears that they have men: *For the fear of man bringeth a snare*, Prov. 29.25. So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all: or at least, of bringing themselves into unavoidable unnecessary troubles: and so they fall in with the World again.

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt;

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe; but because they do, as I hinted before even shun the thoughts of guilt and terror: therefore, when once they are rid of their awakenings about the terrors and wrath of God they harden their hearts gladly, and chuse such, ways as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellow that standeth before the Judge, he quakes and trembles, and seems to repent most heartily: but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offence; as is evident, because; let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas if his mind was changed, he would be otherwise.*

Hope. How I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. *So I will willingly.*

How the Apostate goes back.

1. They draw off their thoughts all that they may from the remembrance of God, Death, and Judgment to come.

2. Then they cast off by degrees private Duties, and Closet-Prayer, crubing their lusts, Watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christian.

4. After that, they grew cold to publick Duty; as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say; in the Coats of some of the Godly, and that devilishly, that they

they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere and to associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9 And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Isa. 62. 4. Cant 2. 10. 11. 12.

Now I saw in my Dream, that by this time the Pilgrims were got over the inchanted Ground, and entering into the Country of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth; and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of death*, and also out of the reach of *Giant Despair*: neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed; Yea here, as the

Angels.

the Bridegroom rejoyceth over the Bride, ſo did their God rejoyce over them. Iſa. 62. 5. 12. *Verſ.* 8. Here they had no want of Corn and Wine; for in this place they met with abundance of what they had ſought for in all their Pilgrimages. Here they heard voices from out of the City, loud voice, ſaying, *Say ye to the daughter of Zion, Behold thy ſalvation cometh; behold his reward is with him. Verſ.* 11. Here all the Inhabitants of the Country call them, *The holy people, the redeemed of the Lord, ſought out,* &c. *Verſ.* 12.

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof, it was builded of Pearls and Precious Stones, alſo the Street thereof was paved with Gold, ſo that by reaſon of the natural glory of the City, and the reflection of the Sunbeams upon it, *Chriſtian*, with deſire fell ſick, *Hopeful* alſo had a fit or two of the ſame Diſeaſe: Wherefore here they lay by it a while crying out becauſe of their pangs, *If you ſee my Beloved tell him that I am ſick of love.*

But being a little ſtrengthened, and better able to bear their ſickneſs, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the Highway. Now they came up to theſe places, behold the Gardener ſtood in the way; to whom the Pilgrims ſaid, Whoſe goodly Vineyards and Gardens are theſe? He anſwered, They are the Kings, and are planted here for his own delights, and alſo for the ſolace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refreſh themſelves with the dainties; he alſo ſhewed them there the Kings Walks and the Arbors where he delighted to

Deu. 23. 24.

be

e: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in there sleep at this time, than ever they did in all their Journey; and being in a muse thereabout; the Gardener said even to me, whe etore musest thou at the matter? it is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said the reflections of the Sun upon the City, (for the City was pure Gold) was so extremely glorious, that they could not as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shine like Gold; also their faces shine as the light. *Rev.* 21. 18 1 *Cor.* 3 18

These men asked the pilgrims whence they came; and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts and pleasures they had met in the way? And they told. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them so they told them they would but, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight *Death.* therefore of this River, the Pilgrims were much stun'd, but the men that went with them, said,

you

You must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall until the last Trumpet shall sound. The Pilgrims then especially *Christian*, began to despond in his mind, and looked this way, and that but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth? They said no; yet they could not help them in that case; for said they, *You shall find it deeper or shallower, as you believe in the King of the Place.*

Death is not welcome to Nature, though by it we pass out of this world into Glory

1 Cor. 15. 51. 52.

Angels help is not comfortably through Death.

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend, *Hopful*; he said; I sink in deep Waters, the Billows go over my head, all his waves go over me, *Selah.*

Christians conflict at the hour of Death.

Then said the other, Be of good cheer my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk, and Hony. And with that, a great darkness and horror fell upon *Christian* so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the word; that he spake

spake, still tended to discover that he had horror of mind, & hearty fears that he should die in that River, and never obtain enterance in at the Gate: Here also as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of the Hobgoblins and evil Spirits, For ever and anon he would intimate so much by words *Hopefull* therefore here had much adoe to keep his Brothers head above water, yea sometimes he would be quite gone down and then anon he'r a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you: and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked; *There is no band in their death, but their strength is firm; they are not troubled as other men neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole*; And with that *Christian* brake out with a loud voice, Oh I see him again! and he tells me

Christian *delivered from this fears in Death.*

Isa. 40. 2. me, *When thou passest through the waters, I will be with thee and through the Rivers; they shall not overflow thee.* Then they both took courage; and the enemy was after that as still as a stone, untill they were gone over, *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow, Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again who there waited for them. Wherefore being come out of the River, they saluted them, saying, *We are ministring Spirits sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate now you must note that the City stood upon a mighty hill, but the Pilgrims went up that *Hill* with ease, because they had these two men to lead them up by the arms; also they had left their *Mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Region of the Air, sweetly talking as they went, being comforted because they safely got over the River, and had such glorious Companions to attend them.

The Angels do wait for them so soon as they are passed out of this World.

They have put off Mortality.

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of Angels, and the Spirits of Just Men made

Heb. 12. 22 23. 34.

perfect

fect: You are going now (said they, Rev. 2. 7.
to the Paradice of God, wherein you shall Rev. 3. 4.
see the Tree of Life, and eat of the never-
ading fruits thereof: and when you come there, you
shall have white Robes given you, and your walk and
talk shall be every day with the King; even all the days
of eternity. There you shall not see again, such things
as you saw when you were in the lower Region upon the
earth, to wit, sorrow, sickness, affliction, and death,
for the former things are passed away. You
are going now to *Abraham*, to *Isaac*, and Rev. 22. 1.
Jacob: and to the Prophets, men that God Isa. 57. 1,
hath taken away from the evil to come, 2.
and that are now resting upon their Beds, Isa. 65. 14.
each one walking in his righteousness. *Gal. 6. 7.
The men then asked, what must we do in
the holy place? To whom it was answered, You must
there receive the comfort of all your toil, and have joy
for all your sorrow; *you must reap what you have sown,
even the fruit of all your Prayers, and Tears, and suffer-
ings for the King by the way. In that place you must
wear Crowns of Gold, and enjoy the perpetual sight and
Visions of the *Holy One*, *for there you shall see him as
he is* 1 Joh. 3. 2. There also you shall serve him con-
tinually with praise, with shouting and thanksgiving,
whom you desired to serve in the World, though with
much difficulty, because of the infirmity of your flesh.
There your eyes shall be delighted with seeing, and
your ears with hearing, the pleasant voice of the mighty
One. There you shall enjoy your friends again, that
are gone thither before you; and there you shall with
joy receive, even every one that follows into the Holy
place after you. There also you shal be cloathed with
Glory and Majesty, and put into an equipage fit to

ride

1 Thes. 4. 13.14.15.16. Jude 14. Dan. 7. 9. 10. 1 Cor. 6. 2. 3.

ride out with the King of Glory. When we shal come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him: yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his, and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Now while they were thus drawing toward the Gate, behold a company of the Heavenly Host came, out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them; and we have brought them thus far on their desired journey, that they may go in and look their Redemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb. Rev.* 19.

There came out also at this time to meet them, several of the Kings Trumpeters, clothed in white and shining Rayment, who with melodious noises, and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world: and this they did with shouting and sound of Trumpet.

This done they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with

with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound; would by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother how welcome they were into their company, and with what gladness they came to meet them: And now were these two men, as 'twere in heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcome them thereto but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City. Rev.* 22. 14

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate; to wit, *Enoch Moses* and *Elijah &c.* To whom it was said, These Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried into the King, who when he had read them, said, Where are the men? to whom it was answered, They are standing without the Gate, the King then

then commanded to open the Gate; *That the righteous Nation* (said he, *that keepeth truth may enter in.* Isa. 26. 2.

Now I saw in my Dream, that these two men went in at the Gate; and lo; as they entred, they were transfigured, and they had Rayment put on that shone like Gold. There was also that meet them with Harps and Crowns, and gave them to them; the Harp to praise withal; and the Crowns in token of honor: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them. *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying. *Blessing Honour Glory, and Power, be to him that sitteth upon the Throne; and to the Lamb for ever and ever.* Rev. 5. 13. 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads; Palms in their hands, and Golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermition, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back; and saw *Ignorance* come up to the River side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place, one *Vain Hope* a Ferry-man, that with his *Boat* helped him over: so he, as the other, I saw did ascend the Hill to come

Ignorance comes up to the River.

Vain-hope does ferry him over.

come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that look'd over the top of the Gate, Whence come you? and what he would have? He answered, I have eat and drank in the presence of the King, and he was taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one and found none. Then said they, Have you none? But the man answered never a word. So they told the King; but he would not come down to see him but commanded the two shining ones that conducted *Christian* & *Hopeful* to the City, to go out, and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up and carried him through the air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

FINIS.

The Concluſion.

NOW Reader I have told my Dream to thee;
See if thou canſt interpret it to me,
Or to thy ſelf, or Neighbours. but take heed
Of miſ interpreting for that inſtead
Of doing good will but thy ſelf abuſe:
By miſ interpreting evil enſues,
Take heed alſo. that thou be not extream,
In Playing with the out-ſide of my Dream:
Nor let my figure or ſimilitude.
Put thee into laughter; or a feud;
Leave this for Boys and Fools; but as for thee,
Do thou the ſubſtance of my matter ſee.
Put by the Curtins, look within my Vail;
Turn up my Metaphors, and do not fail:
There if thou ſeekeſt them ſuch things to find,
As will be helpful to an honeſt mind.
What of my Dross thou findeſt their be bold
To throw away, but yet preſerve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou ſhalt caſt all away as vain,
I know not but 'twill make me Dream again.

THE END.